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SaRa Satyanârâyan, Rajaguru

9.

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*But thought nor word can seize eternal truth*

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# INVOCATORY VERSES FROM INSCRIPTIONS

SRI AUROBINDO LIBRARY PONDICHERRY

## Vol. II

( Parts i, ii & iii )

357

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*Satyanarayan Rajaguru*

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# FOREWORD

In this volume I have given the verses, in three parts, which invoke Śiva, Devī and Gaṇeśa. They were worshiped by different royal families in India between the 4th and 17th centuries A.D. In the *Introduction*, I have discussed briefly about the history of Śaivism. Regarding the other minor gods and goddesses I will discuss in the third volume of this series.

I express my thanks to Sri K.N. Mahapatra who has kindly corrected the proof copies.

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# Introduction

## —: SAIVISM :—

Śiva is as popular god as Viṣṇu among the Hindus. The flow of Śaivism has travelled under two channels namely Dravidian-course of pre-historic age and Aryan-course of Vedic-age It covered several countries including the Indian Archipelago. During its first stage when there was no idol worship, Śiva appeared in the form of Linga ( phallus ). Probably, it was an imitation of the Stone worship by the primitive-races whose conception regarding religious affairs was based on thaumaturgy.

In course of time, the Aryas who used to perform the Yajñas and practise the Vedic rituals also accepted some ideas from the primitive men. They accepted the phallus worship in their own way of ritualism.

The Aryas regarded Śiva as Iśāna or *Daivatādhidaivata* (the supreme lord among the divine beings. Thus, he is invoked in an inscription :

नमोऽनंताय सूक्ष्माय ज्ञानगम्याय वेधसे ।
विश्वरूपाय शुद्धाय देवदेवाय शंभवे ॥*

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* Vol. II, Pt, i, No. 106.

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The same description of Śiva is found in the *Svetāsvatāra Upaniṣad* (IV. 19), which is a treatise compiled before the *Bhagavad-gītā*, Śiva is called Iśāna as well as Rudra in the said *Upaniṣad*.

In the pre-Vedic age, He was worshiped by those people who lived during the Indus-valley civilization. From the excavations at Mohenjodaro and Harappa in the North-Western parts of India, it has been proved that the worship of Śiva flourished as early as 3000 B. C. In this connection Marshall says :— "Among the many revelations that Mohenjodaro and Harappa have had store for us, none perhaps is more remarkable than the discovery that Śaivism has a history going back to the Chalolithic age of perhaps even further still and that it takes its place as the most ancient living faith in the world."*

According to the hymns of the *Ṛig-Veda*, Śiva is called Vīra and Rudra. Probably, these are the two earliest titles given to Him by the Āryans. The Vedic Hymns further regarded Him as the protector of lives and giver of prosperity to his devotees.

According to the South Indians or the Tamilians, the first *Śaiva Āgama* was originated in their language (Tamil) which was translated to Sanskrit in some latter time. Accordingly, Meyākaṇḍār's treatises are taken as the best of the doctrines on the

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* *Mohenjo-daro and the Indus Civilization, Preface, P. VII*, by Sir John Marshall.

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*Śaiva-Siddhantaṃ*. Even same scholars have traced that the origin of the name '*Śiva*' was from the Tamil '*Śivappu*'.

We have stated before that, *Vīra* and *Rudra* were the two ancient titles, used for Śiva in the *Ṛig-Veda*. One of the Hymns runs as follows :—

अस्यामते सुमतिं देवजाया यत्त यद्
वीरस्य तत्र रुद्रमीत्यः
सुम्नाय निद्विशो अस्माकमाचरिष्ट
वीरा जुहुराम ते हविः ।

'Rudra' means the 'Roarer'. As a matter of fact, 'Śiva' or the peace and welfare and Śaṅkara' or the maker of peace was conceived as Rudra' and 'Bhairava' or the terrific roarer by the Āryans Therefore, he has been depicted as 'Rudra' who is not only the creator but also the destroyer of the universe. In this connection we quote the following verse from an inscription of the temple of Khajuraho, of the time of Dhāṅgadeva (A D. 1117) :—

विष्टपविकटजटानामजाय मानाय वीजभूताय ।
रुद्राय नमः पालन-विलयकृते निष्क्रियायापि ॥*

Rudra's vehicle is a bull (*nandi*), as stated in a *Ṛig-Vedic* Hymn (II 33). His main weapons are Triśūla (trident) and *Ajagava-Dhanu* (a grand bow) and His army, called *Rudra-gaṇa*, is lead by his son, Skanda *alias* Kārtikeya (Subrahmanyam).

* Vide Vol, II, Pt. i, No. 99

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In the *Taittarīya-Saṃhitā* (VI, 2-3) and *Yajur-veda*, it is described that Rudra killed a demon, called Tripura. In the *Kenopaniṣad*, a descriptive account regarding His relationship with Umā or Pārvatī is mentioned She is the daughter of the great Mountain Himālaya The *Śata-rudrīya* states that He is the Lord of the living creatures *viz. Paśunāṃ patiḥ*. According to the *Atharva-sivas Upaniṣad*, the Pāśupatas have to rub sacred-ash (*bhasma*) on their bodies. The object was that by doing so they would get rid of the social bondage from the worldly affairs. That class of mendicants are known as the *Pāśupati-vratin*. They also wear *jaṭā* on heads and hold the weapon *Triśūla* in hands. Perhaps the idea was that they themselves formed a part of the *Śiva-gaṇa*

The earliest reference to the worship of Śiva is perhaps attributable to the time of Megasthenes,[1] or the 4th century B. C Patañjali (the 1st or 2nd century B. C.) refers in his *Mahābhāṣya* to the *Śaiva-bhāgavatas* who formed a separate group of ascetics. They used to hold *Triśūla* in hands, indicating their association with *Śaiva-gaṇa*[2] The *Triśūla* in the right hand of Śiva may be compared with *Cakra* (disc) the main weapon of Viṣṇu Therefore the Śaivas regard Triśula as a sacred insignia of religion just like *Cakra* being regarded by the Vaiṣṇavas. The God who holds Triśūla is called 'Śūlapāṇi',

1. Eliot, *Hinduism & Buddhism*, Vol. II, PP. 137–138.
2. Weber, *Indische Studien*, Vol. XIII, P. 347.

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similar to that of Viṣṇu who is named 'Cakrapāṇi'. Although there is some similarity in power of these two gods, (Śiva and Viṣṇu) whose worships are performed by their devotees, the followers of Viṣṇu never hold *Cakra* although the Śaivas used to hold Triśūla as a sacred-emblem.

During the early centuries of the Christian *era* some Kuṣān Kings marked the standing image of Śūlapāṇī in their coins.[1]

We have already stated that the worship of Linga (fallus) was deduced from some remote tribal-sources which conception was subsequently accepted by the Aryans in revised form[2] In order to prove this we like to give the following legend from the *Mukhalinga Kṣetra Māhātmyaṃ* a part of the *Skanda-Purāṇa*.

There lived in ancient time a Savara Leader (king) in Kalinga forest on the bank of the river Vanśadhārā. He had two wives; one belonged to his own tribe and the other from the Jangam caste. He had a Mohaba tree with two branches under his possession. The tree stood on the bank of the Vanśadhārā. The Savara's wives who lived in two separate houses, used to collect the Mohaba flower from the two branches as divided by their husband The first

1. *J.R.A.S.* (Bom. Branch), Vol XXII, P. 151.
2. According to R G. Bhandarkar, the Linga worship was borrowed from the aboriginals (*Vaiśnavism, Saivism and Minor Religious Systems*, PP. 165 & 172.

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wife who belonged to the Savara race, used to collect ordinary flowers to her sheer while the second wife, who was a religious minded woman, used to get golden flowers. Daily they used to sell their flowers in the neighbouring market. The second wife had become richer than her co-sister within a short time as she was getting golden flowers. So out of jealousy, the first wife quarrelled with her husband alleging that he showed partiality by giving a worthless branch to her share. After this, the Savara exchanged their shares; but, the fate of the Savara woman did not alter. The second wife collected golden flowers even after the change of the branch was made. So, the Savara woman started quarrelling with her husband. The Savara having been disgusted by the behaviour of his first wife, cut the tree from its root. To his great surprise, he found a Śiva-Linga under the tree. As the god was found from under the Mahaba (Madhuka), tree, He was called 'Madhukeśvara'. After some time a king of the Gaṅga dynasty of Kalinga constructed a charming temple at Mukhalingam on the bank of the Vamśadhārā.

A similar legend is also popularly known regarding the origin of Nīlamādhava or the Vaisnavite god Puruṣottama-Jagannātha of Puri.

Regarding the phallic worship of Maheśvara (Śiva), there are some descriptions in the *Mahābhārata* and *Rāmāyaṇa*. According to the *Linga-Purāṇa*, the great god Mahādeva (Śiva) once appeared in the form of a 'pillar of flame' (Jyotir-liṅga). The height

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and depth of that pillar could not be estimated even by the two great gods, Brahmā and Viṣṇu.

One of the earliest known epigraphical reference to phallic worship is found in the copper plate grants of the early Gaṅga Kings of Kalinga, in which the god Gokarṇeśvara is invoked as follows :—

"......महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोस्सकल-भुवन-निर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्णस्वामिन-श्चरणकमलप्रणामाद्विगतकलिकलङ्को...... ."

Dr. Fleet translates it as follows :—

"He who had the stains of the *Kali* removed by doing obeisance to two water lilies which are the feet of the divine (god) Gokarṇeśvāmin, established on the pure sumit of the mountain Mahendra; who is father of all beings, animate and inanimate, and the sole architect for the construction of the universe..."*

The fallus god Gokarṇeśvara is still worshipped at the Mahendra Mountain in Ganjam district (Orissa).

The same god was subsequently worshipped as Bhairava who caused evolution of the universe as 'Frantic Roarer'. From an inscription of a Bhañja King, we get the following description of Bhairava:—

संहार काल-हुतभुग् विकराल घोर-
संभ्रान्त किङ्कर कृतान्तनितान्तभिन्नम ।

* *Indian Antiquary*, Vol. XVIII, PP. 143-146.

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wife who belonged to the Savara race, used to collect ordinary flowers to her sheer while the second wife, who was a religious minded woman, used to get golden flowers. Daily they used to sell their flowers in the neighbouring market. The second wife had become richer than her co-sister within a short time as she was getting golden flowers. So out of jealousy, the first wife quarrelled with her husband alleging that he showed partiality by giving a worthless branch to her share. After this, the Savara exchanged their shares; but, the fate of the Savara woman did not alter. The second wife collected golden flowers even after the change of the branch was made. So, the Savara woman started quarrelling with her husband. The Savara having been disgusted by the behaviour of his first wife, cut the tree from its root. To his great surprise, he found a Śiva-Linga under the tree. As the god was found from under the Mahaba (Madhuka), tree, He was called 'Madhukeśvara'. After some time a king of the Gaṅga dynasty of Kalinga constructed a charming temple at Mukhalingam on the bank of the Vamśadhārā.

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भिन्नान्धकासुर महागहनातपत्र'
तद् भैरव' हरवपुर्भवत: प्रपातु ॥

It has been stated how Rudra was depicted as the 'Great Roarer'. Originally this god was conceived as a furious one among the celestial beings. His fury was also expressed by *Tāṇḍava* dance. According to T. Gopinath Rao, it was originated from the conception of pre-Āryan divinity, half god and half demon, who holds his mid-night revels in the burning ground; sometimes of Śiva, sometimes of Devī in the cremation grounds they have been described in dancing pose as found in the Śiva and Śakti scriptures. This kind of literature is an expression mostly in touching and profound manner.[1]

The furious figure of Śiva's *Tāṇḍava*-dance is well depicted in the following verse :—

सूचीपातेन सद: प्रचलित वसुधा
कम्पते नागराज:
पादोद्धारेण नीतो ध्वज इव धवलो
दु:खमिन्दुर्विभाति ।
दोर्दण्डैश्च भ्रमद्भि: पुनरपि गिरयो
जातपक्षा: प्रयान्ति
यस्मिन्नित्थं प्रनृत्ते भवति जगदिदं
सोऽस्तु भूत्यैर्भवो व: ॥[2]

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1. *Elements of Hindu Iconography*, Vol. I, P. 233.
2. Vide Vol. II, Pt. i, No. 16; Indragarh Inscription of Nannappa (A.D. 710)

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It means :

Let the same Bhava become blissful to thee, whose dance (*Tāṇḍava*) caused the world shake, the Nāgarāja (Bāsuki on whose hoods rests the world) tremble, the moon like a white banner flys in the orbit, the mountains rotate as violently as if they acquired wings (which were hitherto cut by Indra).

In Senakpat Inscription of Bālārjuna (8th century A.D.) the god Naṭarāja Śiva is invoked in the following verse :—

उद्वेल्लनातिभर निर्भरहस्तषण्ड-
चण्डाभिघातरभसोत्पतदद्रिजालैः ।
यः कन्दुकैरिव कृतातुलितालकेलि-
र्नृत्ते विभौस भवभिद्भवताद्भवो वः ।।*

It means :

Let the god Bhava be graceful to thee, He who plays with ball-like mountains, dislocated by terrible strokes of His lotus-trunk-like arms, that flung into all directions being dissipated at the time of *Tāṇḍava* dance.

In Bhaturya Inscription of the king Rājyapāla (the 10th century A. D.), the following verse also invokes the same Naṭarāja Śiva :—

वेल्लद्दोर्दण्डवेगानिलविहितमहा-
दमाधरोत्तुङ्ग शृङ्ग-

* Vide Vol. II, Pt, i, No. 30.

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ग्रामभ्रंशोपजातध्वनि चकित चल-
दिग्गजोन्मुक्तनादम् ।
पादन्यासान्निमज्जद्धरणितलभरा-
भुग्नभोगीन्द्र भोग-
न्नृत्तं वः पातु शम्भोर्मुकुटशशिकला-
लिङ्गितव्योमचन्द्रम् ॥

It means :

Let thee be saved by Lord Śambhu, whose head the rays of crescent embraced the orbit and at the time of whose *Tāṇḍava* (dance) the confused celestial elephants (dig-gajas) of all the eight quarters have created echo to the great sound, from falling of the high mountain summits that caused by the wind started from the terrible motion of his arms; the great celestial serpent (Bhogīndra or Vāsukī) on whose back the globe sustained, got pain in every rethmic fall of His step on the drowning earth.

The dancing Śiva is known as Caṇḍī-pati (husband of the goddess Caṇḍī) which is known from the following verse invoked in Chandrehe Inscription of Prabodhaśiva (A.D. 972) :—

चारीसंचरणप्रवीणचरणव्यापारणाघूर्णित-
क्षोणीकुण्डनमत्फणीशूरफण विद्राणदिग्वारणम् ।
दोर्दण्डभ्रमणादकाण्डचलितब्रह्माण्डखण्ड' मुदे
भूयोद् वो निविड़क्वणड्डमरुक चण्डीपतेस्ताण्डवम् ॥*

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* Vol. II, Pt. i, No. 51.

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According to the *Śiva-Purāṇa* (the 11th century A.D ), Rudra killed a demon called Tripura. At that moment He appeared in a furious figure which caused terror of the Devas. So, they prayed Him jointly as quoted below :—

महेश्वरेण सर्वेस्मिन्स्त्रिपुरे दैत्यसंकुले ।
दग्धे विशेषतस्तत्र विस्मितास्तेऽभवन् सुराः ॥

न किञ्चिदब्रुवन् देवाः सेन्द्रोपेन्द्रादयस्तदा ।
महातेजस्विनं रुद्रं सर्वे वीक्ष्य च सम्भ्रमाः ॥

महाभयङ्करं रौद्रं प्रज्वलं तं दिशोदश ।
कोटिसूर्य्यप्रतीकाशं प्रलयानलसन्निभम् ॥

It means :

All Devas, including Indra and Upendra (Viṣṇu), looked at Śiva with great astonishment, after He killed the demon Tripura and his followers. These Devas could not utter a word even, but stared at Rudra's terribly blazing figure which was as bright as the unity of ten millions of the suns and like the fire which burns the whole universe at the time of evolution.

After this, they (Devas) sought protection of Girijā (Pārvati), the consort of Rudra, requesting Her to subside the anger of Śiva.

In the *Padma-Purāṇa*, there is a legendry account regarding Śiva's dance (*Tāṇḍava*) after Tripurāsura was killed by Him. The following verse is quoted from it :—

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ग्रामभ्रंशोपजातध्वनि चकित चल-
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न्नृत्तं वः पातु शम्भोर्मुकुटशशिकला-
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It means :

Let thee be saved by Lord Śambhu, whose head the rays of crescent embraced the orbit and at the time of whose *Tāṇḍava* (dance) the confused celestial elephants (dig-gajas) of all the eight quarters have created echo to the great sound, from falling of the high mountain summits that caused by the wind started from the terrible motion of his arms; the great celestial serpent (Bhogīndra or Vāsukī) on whose back the globe sustained, got pain in every rethmic fall of His step on the drowning earth.

The dancing Śiva is known as Caṇḍī-pati (husband of the goddess Caṇḍī) which is known from the following verse invoked in Chandrehe Inscription of Prabodhaśiva (A.D. 972) :—

चारीसंचरणप्रवीणचरणव्यापारणाघूर्णित-
क्षोणीकुण्डनमत्फणीशूरफण विद्राणदिग्वारणम् ।
दोर्दण्डभ्रमणादकाण्डचलितब्रह्माण्डखण्डं मुदे
भूयाद् वो निविड़क्वणड्डमरुक चण्डीपतेस्ताण्डवम् ॥*

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* Vol. II, Pt. i, No. 51.

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According to the *Śiva-Purāṇa* (the 11th century A.D ), Rudra killed a demon called Tripura. At that moment He appeared in a furious figure which caused terror of the Devas. So, they prayed Him jointly as quoted below :—

महेश्वरेण सर्वेस्मिन्स्त्रिपुरे दैत्यसंकुले ।
दग्धे विशेषतस्तत्र विस्मितास्तेऽभवन् सुराः ॥

न किञ्चिदब्रुवन् देवाः सेन्द्रोपेन्द्रादयस्तदा ।
महातेजस्विनं रुद्रं सर्वे वीक्ष्य च सम्भ्रमाः ॥

महाभयङ्करं रौद्रं प्रज्वलं तं दिशोदश ।
कोटिसूर्य्यप्रतीकाशं प्रलयानलसन्निभम् ॥

It means :

All Devas, including Indra and Upendra (Viṣṇu), looked at Śiva with great astonishment, after He killed the demon Tripura and his followers. These Devas could not utter a word even, but stared at Rudra's terribly blazing figure which was as bright as the unity of ten millions of the suns and like the fire which burns the whole universe at the time of evolution.

After this, they (Devas) sought protection of Girijā (Pārvati), the consort of Rudra, requesting Her to subside the anger of Śiva.

In the *Padma-Purāṇa*, there is a legendry account regarding Śiva's dance (*Tāṇḍava*) after Tripurāsura was killed by Him. The following verse is quoted from it :—

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त्रिपुरस्य विनाशाय कालरूपोऽभवत्तदा ।
अट्टहासं प्रमुञ्चन्ति भीताः सर्वामरास्तथा ॥

After killing the demon Tripura, Śiva appeared in the form of destroyer and laughed so loud that it caused fear of the gods.

The Ranod (Gwalior) Stone Inscription of A.D. 972 describes the destroyer of Tripura (Śiva) as quoted below :—

उत्क्षिप्तो दण्डपादो ग्रहगणमुडुभिः
साद्धं मुत्तम्य भूयः
प्रायाद्यावत्त्रसीमामपरपदभर-
भ्रष्टपृष्टाङ्कभूमिः ।
इत्थं दौस्थेऽपि रङ्गे गगनतलचल-
च्चारिकाचारवृत्ते-
स्त्रायं तां वस्त्रिसन्ध्यं त्रिपुरविजयिन-
स्ताण्डवक्रीडितानि ॥*

The furiousness of Śiva's figure not only expressed by his Tāṇḍava and by emiting flame from His body and by His great roaring sound, also by his decoration of a frightful garland made of human-skulls which hang upon His neck A stone inscription of the temple of Megheswar at Bhubaneswar (Orissa) renders a beautiful description regarding His '*Muṇḍa-mālā*' in the following verse :—

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* Vide Vol. II, Pt, i, No. 52.

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विद्युत्पिङ्गलभाललोचनशिखिज्वालागलत्स्वामृत-
स्रोतः स्पर्शनजीविताः शवशिरश्रेणीः शिवे नृत्यति ।
एको राहुरनेकतांङ्गत इति त्रासादिव प्रेत्यता-
श्चन्द्रः सान्द्रजटाटवीसुरसरिद्दुर्गाश्रितः पातु वः ॥

It means :

Let that meted hair of Śiva save thee, which is like a fort surrounded by the celestial spring (Surasarit) has given shelter to the crescent moon who was terrified by looking at the numerous human skulls dancing in the body of the great god Śiva (who was also in a dancing pose) and whose reddish brightness emitting from His third eye on the fore head caused dripping of necter that gave life to those human skulls in his garland which appeared to the Moon like several Rāhu Demons who might swallow him (Moon) causing eclipse.

Probably the earliest depiction of the image of Naṭarāja Śiva, is traceable from the Asanpat Inscribed Stone image which was discovered from an Adivasi village of Keonjhar District in Orissa. The inscription at the bottom of that stone image is assigned to the 3rd or 4th century A.D.* The figure of Naṭarāja has eight arms in which he holds a snake, a *Vīṇā*, a *Triśūla*, a *Ḍamaru* and an *Akṣa-mālā*. He is also having the pose of *Urdhva-linga*. His vehicle Nandi (bull) is baking the hand. The expression of his face is not furious but charmful.

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* O. H, R, J. Vol.........

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The following description of dancing Śiva, found in an inscription of Western Chālukya king of A. D. 1050, is not exactly the same when compared with the above image of Asanpat Inscription. The Chālukyan inscription states :—

वाणं वीणाक्षमाले कमलमहि थो
बीजपूरं त्रिशूलं
खट्वाङ्गं दानहस्ताभयकरसहितां
पाणयो धारयन्तः ।[1]

After the 3rd century, when we come to the Gupta-age, the cult of Pāśupatism attained popularity not only in India but also in Eastern Archipelago. According to Fa-Hien, there was a settlement of the Pāśupatas in the island of Java during the 5th century A.D[2] The doctrine of this section of the Śaivas, gives a superior stage of their *guru* (preceptor), equal to that of the god Paśupati. From a pillar inscription at Mathurā, which was incised in the time of Chandragupta (II)—Vikramāditya (A.D. 380), it is known that a Śaiva-guru, known as Uditācārya, has installed the image of his teacher (guru), Upamita, and *guru's guru*, Kapila, in a temple called *guru-vāyātana.*[3]

The kingdom of Champā in the Indo-Chinese Peninsula was once under the Śaiva kings. Among

1. Vide Vol. II, Pt. i, No. 75.
2. *Krom, Hindoe Javansche Geschiedenis*, P. 82.
3. *E. I*, XXI, PP. 1-9 f.

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them one Bhadravarman of about 400 A D. has installed a Śiva image named Bhadreśvara. In the ancient kingdom of Kāmboja too several shrines of Śiva of the 4th and 5th centuries have been installed.

During the early mediaeval age the *Śaivāgama* attained popularity in many countries. They were treated as sacred as the *Vedas*. It is well known from the *Brahma-sūtra Bhāṣya* (II 2-38) by Śrīkaṇṭha. But, while contradicting this view of Śrīkaṇṭha, in a commentary on the *Brahmasūtra*, Appaya Dīkṣita says that the *Śaivāgamas* are only non-Vedic pseudo-scriptures.

It is interesting to note here that the *Pāśupata-Cult* which attained support in many parts of India including some foreign countries, did not get any amount of recognition by the followers of Vedic religion. On the other hand, they rejected it and warned people to keep away from that group (the Pāśupata-Śaivas). For instance we notice some legends in the *Kūrma Purāṇa* condemning the Pāśupatas for their practise of non-Vedic *Yoga* (austerity).* Ofcourse, in the mediaeval age, the Pāśupatas faced degeneration in their religious performances. The struggle between the followers of Pāśupatism and Vaiṣṇavism resulted in renovation of the former's cult when a *guru* named Lākulīśa appeared among the Pāśupatas. According

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* Similarly the *Vāyu P.* and *Varāha P.* too advise not to follow the *Kāmika* or other *Agamas* which have no sanction of the *Vedas*.

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to some scholars, his time has been attributed to the 1st century A. D It is he who found the Tāntric process of Pāśupatism. Afterwards the thaumaturgic position of Lākuliśa was regarded so supreme that his philosophy and teachings were considered as god's sermon. For instance, in an inscription of Puṇya-kumāra of the 8th century A.D, Lakuliśa is taken same as Chandraś-khara (Śiva) The corresponding verse is quoted below :—

जयति धृतचन्द्ररेखं
विपुलायततारकाशुभं लोके ।
गगनमिव सुप्रसन्नं
वपुरप्रतिमं लकुटपाणेः ॥[1]

Actually, Lakuliśa was regarded as the last incarnation of the god Maheśvara. An elaborate account, relating to his doctrines, has been re-produced in the *Sarvadarśana-Saṅgrahaṃ* by Mādhavāchārya.

The main symbol of Lakuliśa is a *daṇḍa* or *laguḍa* (bamboo stick) which he holds in his images in the sitting pose. We find some images of Lakuliśa having two arms and some having four arms like the divine statues. They are mostly found on the walls and nitches of Śiva Temples.

The tenth *Ācārya* of the Pāśupatas is Uditācārya (A.D. 380) who built a temple in honour of his own *guru*. It is known from a pillar inscription of Mathura[2]

1. Vide Vol. II, Pt. i, No. 20.
2. Vide *Arch, Sur, Ind. Memoirs*, No. 23, P. 110 ff.

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The images of Lakulisa changed from two arms to four arms in the latter age when the followers of Pāśupata philosophy began to worship him as the incarnation of Śiva In Cintra Praśasti of the time of Chālukya Sāraṅgadeva (*C.* the 13th century A D.) we get the following verse :—

भट्टारकश्रीलकुलीशमूर्त्या
तपःक्रियाकाण्डफलप्रदाता ।
अवारितद्विश्वमनुग्रहीतु
देवः स्वयं बालमृगाङ्कमौलिः ॥[1]

In the latter mediaeval age, a branch of the Pāśupatas got strong support in the kingdom of the Haihayas of Tripuri

In Lodhia Plates, Mahāśivagupta-Bālārjuna (*C.* 8th century A.D.) granted lands to a *Śaiva-guru* named Pramathācārya and his disciple (Śiṣya), Śūlapāṇi, whose feet were consecrated by him (Bālārjuna). He also affixed a *Nandi* and a *Triśūla* in that inscription and himself used the title of *Parama-Māheśvara.*[2] Although he was a Hindu king, he got faith in Buddhism. So he allowed for grant of lands to the *Ārya-Bhikṣu-Saṁgha* in his territory.[3] The *Śaiva-guru,* Pramathācārya was residing at Pañca-Yajña-Tapovana in Dvaita-vana, near Ekāmra-Kṣetra

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1, Vide Vol. III, Pt. ii, No 2.

2. *E.I.* XXVII, PP. 319-325; *Inscriptions of Orissa*, Vol. IV, PP. 86-94 ff.

3. *E.I.* XXIII, P. 113, *Inscriptions of Orissa*, Vol. IV, P. 61.

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(Bhubaneswar) where the temple of Parśurāmeśvara stands. It is recorded in a stone inscription found in the temple of Parśurāmeśvara (Bhubaneswar) It shows that there was an attempt by a section of the Śaivas to unify the Śaivism and Buddhism in this country. But, the other section of the Śaivas who had strong faith in Vedic rituals did not cooperate. On the other hand they discarded the Philosophy of the Pāśupatas Accordingly, the *Brahma Purāṇa* and the *Vṛiddha-Hārita-Smṛiti** say that the Pāśupatas, the Lokāyatas the Śaivas and the Baudhas were to be treated like the untouchables of the Hindu Society. In a Sanskrit *Prahasana* entitled the *Mattavilāsa* by Mahendra Vikramavarman (A.D. 620) of Kānci, the Kāpālikas and the Pāśupatas have been greatly humiliated. Actually, all attempts for greater unification of the religious sects did not receive support, although the same attempt continued for a long time to come. In this connection we may cite a verse from an epigraph of the time of Kokkala (A.D 1000), found in the temple of Khajuraho (Madhya Pradesh), in which verse the Śiva is described same as the Buddha, Jaina and Vāmana (Viṣṇu). The relevant verse is quoted hereunder :—

यं वेदान्तविदो वदन्ति मनसः
संकल्पभूतं शिवं
ब्रह्मैकं परमक्षरं तमजरं
तं चामरं तद्विद. ॥

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* *History of Culture of the Indian People*, Vol. IV, P. 372.

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ध्यन्ये तं शिवमेव बुद्धममलं
त्वन्ये जिनं वामनं
तस्मै सर्वमयैक्यकारणपरं
शर्वाय नित्यं नमः ॥[1]

A place called Amardaka was one of the centres of the *Pāśupata-gurus* who used to worship the image of Naṭarāja Śiva in some Tāntric process. In Senakapat inscription of the time of Śivagupta Bālārjuna[2] two *Śaiva-gurus*, namely Śivācārya and Sadāśivācārya, hailed from Amardaka, were granted lands; and they were the worshippers of Naṭarāja Śiva as invoked in that inscription :—

उद्वेल्लनातिभरनिर्भरहस्तषण्ड–
चण्डाभिघातरभसो पतदद्रिजालैः ।
यः कन्दुकैरिव कृतातुलतालकेलि-
न्नृत्तेवभौ स भवभिद्भवताद्भवो वः ॥

According to this epigraph, Amardaka was a *tapovana* (Penance-grove) similar to Pañca-Yajña-Tapovana and Dvaitavana, mentioned in the temple inscription of Parśurāmeśvara (Bhubaneswar). The name 'Amardaka' is the sinonym of god Kāla-Bhairava. So, it was a seat of the Śaivas who propagated Tantrism. A Tāntric *guru* named Tīrthanātha was living there. He was popularly known as Amardaka-Tīrthanātha.[3]

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1. Vide Vol. II, Pt. i, No. 68.
2. *E.I.* XXXI, PP. 31–36 ff; *Inscriptions of Orissa*, Vol. IV, PP. 47-54 ff.
3. *I.A.* Vol. XII, P. 190 f, *E.I.* III, P. 266 ff.

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In Kaliṅga there was a Śaiva institution where a *guru* named Pataṅga Śivācārya was residing. He was also the teacher of a Gaṅga king named Devendravarman who donated lands to the *guru* and his disciples as mentioned in a copper-plate inscription of the Gaṅga-era 184 (A D. 682).*

The Bhairava cult is an important section of the Pāśupatism. It is also associated with the root of Tantrism.

The main doxologic formula of the Śaivas is ॐ नमः शिवाय (*Oṃ Namaḥ Śivāya*). It is used in the *japa* and sacrificial ceremonies relating to Śiva worship. This *mantraṃ* is found mention in an old Tamil book entitled *Śilāppadhikāraṃ* (XI, lines 128-130). Another ancient Tamil work, Maṇimekhlai also gives some accounts regarding Śaivism (XXVII, lines 86-95) It proves that before the 5th century A. D. the Dravidians of South India were well versed in the Śaiva philosophy. The same philosophy was actually got popularity in all parts of India when in the 8th century, Śankarācārya propagated his doctrines of *Advaita* and *Māyā* philosophy.

According to the Pāśupata philosophy, salvation can be achieved through the help of *guru* (teacher). So, *guru* is as worshipable as the god Śiva.

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* According to other calculation, the Gaṅga-era 184 will correspond to A. D. 810. (Vide *Inscriptions of Orissa*, Vol. II, Appendix).

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During the latter mediaeval age, the Pāśupata cult received more support in different groups of the Śaivācāryas, inspite of its anti Vedic doctrine. But, within a short duration it was divided into small sections *viz* Kāpālika, Aghora, Kālamukha etc who used to practise some amount of gruesome principles. Apart from this, a large number of *gurus* (teachers) began to propagate their own principles in different parts of the country. They used the epithets or titles like *Raśi*.*Śiva*, *Paṇḍita*, *Ācārya* etc.

In South Indian territories, the *Lingāyat-śaivas* have formed a distinct class and they started in carrying a *Linga* made of valuable metals as necklace Probably, referring to this principle, the author of a Pallava Inscription of the 7th century A.D. composed the following Invocatory Verse :—

धिक् तेषां धिक् तेषां
पुनरपि धिग्धिग्धिगस्तु धिक् तेषाम् ।
येषान्न वसति हृदये
कुपथगतिविमोक्षको रुद्रः ॥[1]

The first *guru* of the Lingāyat group of Śaivas is one Bāsava who flourished in the 12th century A.D. He was a minister of Bijjala, king of Karṇāṭa.

Similar monastic form of Śaivism was also appeared in Kasmir,[2] where this Śaiva philosophy

1. Vide Vol. II, Pt. i, No. 12 above.
2. *Encyclopaedia of Religion and Ethics*, "Saivism".

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played an important role in the history of religion. So also in Nepal the cult of Paśupatinātha influenced its royal dynasty. During the latter mediaeval age several Śaivakṣetras treated by the Hindus as important *tirthas*. Among them Rāmeśvara in South India, Somanāth in West India, Kṛthivāsa (Lingarāja) in East India and Viśvanātha in North India are the popular *Tirthas*. During this period the Vedic sacrifices *(Yajñas)* like the Aśvamedha, Vājapeya etc. were gradually abandoned and even the *Varṇāśrama-dharma* (castism) was not strictly followed.

The image of *Ardhanārīśvara* (half woman and half man) or the mixture of Hara and Pārvatī in a single figure was probably due to the conception of a separate cult, or an attempt to mix of Śaivism and Tantrism under one single cult. An inscription of the 5th century invokes the following verse regarding Umā-Maheśvara :—

भूयोऽपि सा जयति या शशिशेखरस्य
देहार्द्धमुद्वहति भक्ततया हरस्य ।
या भक्तवत्सलतया प्रविभर्त्ति लोकान्
मातेव स्वाक्य सुतप्रेमविबृद्धस्नेहा ॥*

According to Dr. P. K. Acharya, "the wonder of creating life and producing children must have caught the imagination of the primitive mind. Thus perhaps originated the worship of Linga and Yoni, the Adam and Eve of the Christian Mythology.

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* Vide Vol. II, Pt. i, No. 2 above.

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The *Linga* represents the male organ and the *Yoni* the female one. Both are the combined agency of procreation"[1] This idea appears to have been converted into the human figure of man and woman mixed together, instead of *Linga* and *Yoni* expressed in arrowtic symbols

The association of Śaivism with Tantrism was perhaps originated by the Pāśupatas It is well explained in the *Soma-Siddhānta*.

Similar attempt was also made for unification of Śaivism and Vaiṣṇavism, the two main rival groups in the sphere of Hindu religion, A new cult oppear to have been created under the title of '*Hari-Hara Pūja*' (worship of Hari and Hara). The associated figure of the gods Hari and Hara is invoked in the *Lilāvati-prakāśa* in a verse as quoted below :—

एकत्र शूलमपरत्र विषप्रसून-
मन्यत्र कीर्त्तिरपरत्र च पीतवासः ।
तत् पातु वर्म्मशशलदमकलाकिरीट-
निष्पिष्टकैटभहृदोमम् वाञ्छितानि ॥[2]

Inspite of the attempt of unity between the Śaivas as Vaiṣṇavas, their rivalry continued in the literature. For example, while proving about the

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1. *Journal of the Kalinga Historical Society*, Vol. II, No. 1, PP. 5-6 ff.
2. Notice of Sanskrit Manuscripts by R L Mitra, Vol, III, Pt. ii, (1875). P. 178.

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greatness of Viṣṇu, the Vaiṣṇavas spoke of several legends One of rhem regarding *Viṣṇu-māyā* (mistry of Viṣṇu) which shrouded the intelligence of Śiva goes as follows:—

Once upon a time, Śiva learnt that Viṣṇu was capable enough to mislead the demons (Asuras) through the power of his *māyā* (mistry). He desired to experiment that charm. So, he proceeded to Vaikuṇṭha with Pārvatī, sitting upon his vehicle, the bull. The great Viṣṇu disappeared no sooner they arrived there. Śiva noticed a beautiful garden at that place where a young damsel was moving to and fro. Śiva looked at her and lost his consign at her amorous beauty. He ran after her like a wild elephant which runs after a she-elephant in great passion. In no time his semen was flown out. But, at last he realised that the damsel was no other than the *Māyā* of Viṣṇu.[1]

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1. The *Bhargava Purava* narrates :—

आत्मानं मोचयित्वाङ्ग सुरषर्भभुजान्तरात् ।
प्राद्रवत्सा पृथुश्रोणी माया देवविनिर्मिता
तस्या सौ पदवीं रुद्रो विष्णोरद्भुतकर्मणः ।
प्रत्यपद्यतकामेन वैरिणेव विनिर्जितः ।
तस्यानुधावतो रेतश्चस्कन्दामोघरेतसः ।
शुष्मिणो यूथपस्येव वासितामनुधावतः ॥

(The *Bhagavata*, VIII, 30-32).

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# Saktism

The goddess 'Śakti' is known as the 'Prakṛiti' (Nature) who has created the existing world. So, she is called 'Ādi-mātā' (the First-Mother). There would be no off-spring in the universe without Her presence. Her worship is, therefore performed, as is specified in the *Tantra-Śāstras*. The Ādimātā is said to be the female-energy of Śiva, the 'Bliss'. It is stated that the *Tantra* was first propagated by Śiva himself; and then it came down to the earth through tradition.

According to the *Matsya-Sukta-Mahātantra*, the followers of Tantric cult should purify the soul and also become wellversed in the Vedic rituals. The *Gandharva-Tantra* says that the disciples of Tantrism should believe the *Vedas*. The *Kulārṇava-Tantra* also regards the *Veda*. Eventually, the ritualistic process of the *Vedas* took the shape of esoteric form of mysticism in the *Tantra-Śāstra*. It is supposed to effect either good or bad results on its performers. The principal object of Tantric-cult is to gain some superhuman power from the goddess Śakti by pleasing Her through performance of certain system of austerities. The vital part of any Tantric practise is hidden in their *Mantras* (mystic formulas) which should be recited repeatedly without any flaw. It is believed that a slight mistake even in its pronounciation might cause horrific consequence to its reciter.

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The Tantric process of ritualism is expressed in the *Brahmaṇas* and *Upaniṣads*. For instance, the *Satapatha-Brāhmaṇa* (I. 3. 2. 3) states that the Ādyāśakti was formed "the head of the chariot of Soma; the mouth, the *āhavanīya* fire, the crown of the head, the sacrificial post; the belly, the cart-shed; the feet, the two fires; the sacrificial implements, corresponding to limbs………"

As for the mystic or magical rites are concerned, the Tantric cult is taken as the foremost doctrine, and the *Atharva Veda* gives some hints in this matter In the *Brāhmaṇas* we get some explanation regarding the magical performances. For example, the *Ṣaḍvimśa-Brāhmaṇa* suggests that one can easily attain powers to destroy his enemies in the war-field if one should flee from the camp, cut some herbs at both ends and throw them at his enemies uttering the *mantra* "*Prāsahe kastvā paśyati*"*

According to some scholars, the Tantrism, being intimately connected with the doctrines of Saivism and *Pancharātrika* along with the principles of *Sāmkhya-yoga*, expanded its early canonical literature during the early mediaeval period. For instance, the *Sātvatasamhitā* which is known as the *Rahasyāmnāya*, advocates for its secret system of practise (*sādhanā*) The vital part of the *sādhanā* is evidently based on the practise of *Yoga*. The

* Levi, La Doctrine du sacrifice dans les Brāhmaṇas, P.130.

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performer of this kind of *yoga* has to follow the mystic arrangement of letters and the formula of the course of meditation alongwith the '*pranava*' or control of the respiratory columns

According to the *Mahābhārata*, the *Pāśupata* cult was first propagated by Śiva-Śrīkaṇṭha, who, according to some scholars, was the name of an early asciatic-preacher. A Tantric book known as *Piṅgalāmata* (preserved in Nepal) was written by one Bhāgavat Śrīkaṇṭha in A.D. 1174. The first *guru* of the *pāśupatas* named *Lakuliśa*, might be one of his successors. *Lakuliśa* is mentioned in an epigraphical record of the time of Chandragupta-II of the Imperial Gupta dynasty. This inscription further gives the names of four disciples of Lakuliśa, *viz*. (1) Kuśika, (2) Guru, (3) Mitra and (4) Kauruṣya. According to some scholars, Lakuliśa lived in the time of Pātañjali the author of the *Mahābhāṣya*. In this connection we may refer to an inscr.ption of Java in which Pātañjala and Lakuliśa are mentioned along with five '*devatās*.* After the spread of Tantric Śaivism in the course of Pāśupatism in the northern and central India, beginning from the Gupta-age, the *Āgama* literature has become popular and its number is fixed at eighteen as given below :—

(1) *Vijaya* (2) *Niśvāsa* (3) *Svāyambhuva* (4) *Vātula* (5) *Vīrabhadra* (6) *Raurava* (7) *Mākuṭa*

* Vide P.C. Bagchi, "*Religion of Bengal*" in *History of Bengal*, Vol. I, PP. 405—6.

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(8) *Vīreśa* (9) *Candrahāsa* (10) *Jñāna* (11) *Mukha-bimba* (12) *Prodgīta* (13) *Lalita* (14) *Siddha* (15) *Santāna* (16) *Sarvodgīta* (17) *Kiraṇa* and (18) *Pārameśvara*.

These *Śaivāgamas* mainly deal with *homa*, *abhiṣeka*, *dīkṣā*, *Yajñaprakaraṇa* including the mode of construction of Śaiva temples. According to the *Āgamas*, the Brāhmaṇas are only eligible to the performance of *Sādhana*. These Tantric type of *Āgamas* were strictly observed from the Kuṣāṇa period down to the end of the Gupta-age (4th century A.D.). Then, a new type of literature, called *Yāmala*, has become popular. It is divided into eight in number *viz*. (1) *Rudra* (2) *Skanda* (3) *Brahma* (4) *Viṣṇu* (5) *Yama* (6) *Vāyu* (7) *Kuvera* and (8) *Indra*. According to the *Brahma-Yāmala*, these *yāmalas* were communicated by the eight *Bhairavas*, namely (1) Svachanda, (2) Krodha, (3) Unmatta, (4) Ugra, (5) Kapālin, (6) Jhaṅkāra, (7) Śekhara and (8) Vijaya The Bhairavas are supposed to be no other than the human teachers; but, in the course of time they were treated as incarnation of the god Śiva in spiritual emancipation. The *Yāmalas* were written in between the 6th and 9th centuries A. D. A clear idea of the Tantric panthism is disclosed through the *yāmala*-literature. A large number of gods and goddess together with a variety of cults and processes of their *Sādhanā* are coming forth through this literature.

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It is interesting to note here that *Brahma-yāmala* says that Iśvara (Śiva) had actually communicated the knowledge of *Tantric-Sādhana* to one Śrikaṇṭha who born in Kaṇavira near Prayāga (Allahabad). Then, the *guru* Śrikaṇṭha composed 12 500 verses in the *anuṣṭhubh-chhanda*, which he distributed among his disciples. The first recipient is a person called 'Bhairava' who dispersed his knowledge to the other 'Bhairavas' namely Krodha, Kapāla and Padma. The last 'Bhairava' (Padma) gave it to a Brāhmaṇa named Devadatta who belonged to the Oḍra-country. Devadatta possessed fourteen Śivas (disciples) namely (1) Rakta-Bhairava (2) Jvālā-Bhairava (3) Hela-Bhairava (4) Vāma-Bhairava (5) Vijaya Bhairava of Madhya-deśa and Siśaṁsa-Bhairava of Saurāṣṭra.

There are three systems existed in the Tantric course of ritualism, *viz. Dakṣiṇa*, *Vāma* and *Madhyama* which are said to have divided into three qualities (*guṇas)*, namely *satva, rajas* and *tamas*. According to the *dakṣiṇa* system, there are four *Piṭhas* or the modes of practise (*sādhanā)* These *Piṭhas* are known as *Vidyā, mantra, mudrā* and *maṇḍala*. The eight Bhairavas, as mentioned above, belong to the *Vidyā-piṭha*.

The supplements of the *Brahma-yāmala*, namely *Jayadratha-yāmala* and *piṅgalamata*, mention two places *viz.* (1) Kāmarūpa or Assam and (2) Uḍḍiyāna

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(Orissa).* The *Piṅgalamata* refers to two Tantras which are named as *Kāmarupī-Tantra* and *Uḍḍiyānī-Tantra*. According to the *Jayadratha-Yāmala*, the name of the goddesses are Kālikā, Parna Śavarī, Vajrāvatī, Rakṣā-kālī, Indīvarā-kālıkā, Śaṅkarṣaṇī, Kāla-śaṅkarṣaṇī, Carcikā, Dambara-kāli, Gahaneśvarī, Eka-Tārā, Dhanoda-kālikā, Ramaṇī-kālikā, Iśāna-kālikā, Mantra-mātā, Jīva-kāli, Saptārṇa-kāli and Siddhi-Lakṣmī.

The Śaktism is more elaborate in the *Yāmala* group than in the *Āgamas* which again divided into two sections namely exoteric and esoteric. The former propagates devotion to the god Siva-Paśupati for attainment of salvation while the latter teaches the various cults relating to Śaktism for attainment of superhuman power through worship of Dakṣiṇa-Kālī.

In the seventh century A.D. the Tantric process of worship of various goddesses travelled from India to Tibet. At that time Dharmakīrti, a great Buddhist saint of Kaliṅga who lived as a professor at Nālandā University and introduced some new theories in the *Tarka-śāstra* (logic), was invited by the then king of Tibet to illuminate some Tantric theology relating

* Some old scholars locate Oḍḍiyāna at the Swat Valley near Punjab. But, this in latter time found baseless. There is little doubt that 'Oḍḍiyāna' is identical with the modern 'Oḍḍiśā' (Orissa.)

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to the Mahāyāna sect and the groups of *Tantra-yāna* and *Vajra-yāna* which were first gaining ground in China and Tibet

For instance, the *Tā ā-Tantra* which is a common authority for the Baudha- Tantra and Hindu Tantra, states about *Cīnācāra* (system of Cīna) which has come from Mahācīna. It is said that the sage Vasiṣṭha went to Mahācīna where he learnt the mode of *Sādhanā*, unknown in India at his time. An important goddess who was brought from China is named Mahācīna-Tārā or Ekajaṭā. It is further said that *Mahāsiddha* Nāgārjuna went to Tibet to learn this Tantric cult. Tradition says that Mahā-Nīla-sarasvatī or Ugra-Tārā came from the western country of the Meru The goddesses called Lāmeśvarī, Dākinī, Śākinī, Lākinī and Hākinī were originally worshiped some-where in Tibetan regions. The conception of the Buddhist goddess Tārā, as indicated in the following verse, is invoked in an inscription of Pṛithivīballabha Tribhuvanamalla (A.D. 1095) :—

शशिकिरणकान्तिधारिणि-भगवति-तारे नमस्तुभ्यम् ।
या ज्ञानार्णव मनुतेऽसमुदिता प्रज्ञेति या कथ्यते
या बुद्धस्य विभूतिदा त्रिभुवने बोधिस्वरूपा परा ।
या हृद्व्योम्नि तथागतस्य वसति स्फीतेव चान्द्रीकला
सा तारा भवतापदुःखशमनी प्राशास्तु वस्सर्वदा ॥

(Above Vol. II, Pt. ii, No. 18)

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Within three or four hundred years after the seventh century the Tāntric cult along with its literature had got a speedy development through the Buddhist followers. In the course of time the *Tantra-yāna* and *Vajra-yāna* produced the *Sahaja-yāna* and *Kāla-cakra-yāna* which ultimately propagated a new philosophy of *Mādhyamika* and *Yogācāra* system This philosophy was mainly based on mystic ritualism, which had some resemblance with regular Tantric cult as described in the *Yāmala*-literature. According to the *Yāmalas*, the principal god and goddess are called 'Śiva' and 'Śakti', while in the *Tantra-yāna* they are named *Vajra*' and '*Prajñā*' respectively. According to the *Sahaja-yāna*, there lived eighty-four *Siddhācāryas* (teachers), who, according to some scholars, have flourished in the 10th and 11th centuries A.D. In course of time, the principles of *Tantra-yāna* with Buddhist assimilated theory was brought into the regular Tantric-cult and attained popularity when some royal families, formerly embraced Buddhism, have adopted Śaivism and used the titles of '*Parama-māheśvara*'. Some also used the title of '*Parama-Vaiṣṇava*'. For example, in Orissa there was a royal dynasty called Bhauma-kara who at first used the titles of *Parama-saugata* and *Parama-Tathāgata* during the 8th century. But, subsequently the same dynasty has adopted the titles of *Parama-māheśvara* and *Parama-Vaiṣṇava*. Similar change is also pursued in the Pāla dynasty of Bengal. Thereafter, the *Tāntric* philosophy was divided into

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several sections of which the *Śaiva-tantra* and *Vaiṣṇava-tantra* have gained popularity. The other three tantras, namely the *Kālikā-tantra*, the *Saura-tantra* and the *Gāṇapatya-tantra* have also followed the same course each producing a separate literature.

The names of some goddesses, coming forth from the literary sources, are given below :—Aindrī, Gāyatrī, Brahmavidyā, Ardhanārīśvarī, Śrutidharī, Mātṛkā, Sarasvatī, Śāmbhavī, Śrīparāparā, Kāmarājeśvarī, Tripurā-Bhairavi, Caitanya-Bhairavī, Rudra-śakti, Mahā - Tripura - Bhairavī, Aghora-Bhairavī, Tripurā - nikṛnta - bhairavī, Annapūrṇā, Kukkuṭā, Śivā, Bhogavatī Kubjikā, Saṅkarṣaṇī, Kriyā-saṅkarsaṇī, Kāla-śaṅkarṣaṇī, Mahāvidyā, Śū-linī, Mādhavī, Caṇḍayogeśvarī, Cāmuṇḍā, Ratnavidyā, Siddhavidyā, Māyā, Māyāvatī, Ramā, Dhanadā, Śabarī, Durgā, Reṇukā, Sāmrājya-sundarī, Rājarājeśvarī, Mahā-sāmrājyavidyā, Yakṣiṇī, Kinnarī, Siddhi, Pūtanā, Kavaca, Kusumāṇḍinī Agastyavidyā, Vāgvadinī, Caṇḍālī, Susukhī, Mātanginī, Māheśvarī, Rājamātanginī, Laghuvārāhī, Sutiraskāriṇī, Svapnavārāhī, Pādukā, Vārāhīpāduka, Jambukikkikā Sukā, Vāgeśī, Śukatuṇḍā, Mohinī, Kirātinī, Kṣemaṅkarī Sumūrti, Śrī-mahātimiravatī, Kālamāyā, Ṣoḍaśī, Śrī-parāvidyā, Caraṇa-rūpiṇī, Śrīvidyā; Bālatripurā, Vagalā, Mahiṣamardinī, Mahālaksmī, Mahāsarasvati, Pratyavigirā Bhavānī, Kālikā, Tārā, Chhinnamastā, Dhumāvatī, Vimalā, etc.

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These names of 'Śakti' are known from different Tantric literature which ultimately incorporated in some treatises like the *Sammohanī-tantra* etc. Thus, the pantheon of the goddess as found in these *Tantras* had remain unintelligible. It is therefore, hard to identify each goddess in her sculptural form although some of them are identified with the help of their '*dhyānas*' mentioned in several treatises.

The *Sammohana-Tantra* states about the three kinds of *Sādhanās*, namely the *Vidyā*, the *Kaula* and the *Vāma*. It is known that the *Kaula* group of *Tantra* was originated by one Matsyēndranātha (*C.* the 11th century A. D.). His *Yogini-kaula*, propagating the doctrines of *Sahajiā* School, is apparently influenced by the Buddhist - *Tantra* relating to its principles of mysticism. How the Buddhist goddess assimilated in the Hindu pantheon can be explained from the following verse as invoked in the Chandil Stone Inscription. The goddess Trailokyavijayā, who is supposed to be the female energy of Trailokyaviyaja *alias* the Buddha, is invoked as follows :—

श्री भगवत्यां त्रैलोक्यविजयायां दामप्प:
सततं भक्तिभावेन तिष्ठति ।
नामस्मरणात् प्रत्यत्तां कृताञ्जलिं साष्टाङ्ग'
शिरसा जोन्यां पतन् प्रणमामि ॥

(Vide above, Vol. II, Pt. ii, No. 8)

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While editing this inscription, Dr. D. C Sircar remarks that there is no goddess in the Hindu or Buddhist panthion by name Trailokyavijayā. So, she might be the female-energy of the god Buddha - Trailokyavijaya.*

A curious bronze image of Tārā of Buddhist panthion of the Mahāyāna Sect is coming from a hoard of bronze images excavated at Banapur in Puri District (Orissa). It is now preserved in the Orissa State Museum At the back of the image two lines have been inscribed in the scripts of the 10th century as follows :—

1) ॐ वे धर्म्मगौरीपु-

2) तं (त्र) स'घ।

Probably, a *Saṅgha* was created in the name of the goddess 'Tārā' who was also called *'Gauri'*. It is a clear evidence how a mixture of the Buddhist *'Dedharmma'* with the Hindu *'Gauri'* (Pārvatī) was accomplished in the 10th century in this part of India

The process of Tantric-cult appears some what erotic through its symbolism, *liṅga* and *yoni* The fundamental concept regarding the union of the male and female energy has created the worship of 'Śiva-Śakti'. It has been supposed to be the cause of

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* *E. I.* XXXIII, P, 298 ff.

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polarising and becoming the essential factor in creation of the world. The power (Śakti) which forms the *Ādhāraśakti* is therefore, worshipped along with her husband Hara as described in the following verse :—

आधारशक्ति मयोधिमेखलां रत्नगर्भिणीम्
हरमूर्त्तिं हरेः कान्तां भूतधात्रीमुपास्महे ॥

(Above Vol. II, Pt. ii, No 27)

She is, therefore, called *Bhūtadhātrī*.

According to the Hindus, the worship of Śakti (Pārvatī) is necessary for every spiritual protection of a family, a village or a town from calamities and also for security of life in battle-fields Thus, several Hindu kings began to worship the goddess 'Durgā' in different process This goddess is supposed to be the protector of their forts *(durgas)*.

Even some Muslim kings have worshipped 'Durgā' for their safety of kingdoms. The following verse of Pādashāh Mahammad (1488 A.D.), inscribed, in Dohad Stone Inscription which invokes the goddess 'Kāśmīra-Vāsinī' (Devi) as quoted below :—

काश्मीरवासिनीं देवीं नत्वा शाहि मुदाफरस्यादौ ।
बश जगति विशुद्धवंशे च पातसाहीनाम् ॥

(Above Vol. II, Pt. ii, No. 33)

The Śakti, as per the *Tantra*-Śāstras, is called 'Kuṇḍalinī-Parā-Śakti'. The significant realization

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of the 'Parā-Śakti' makes the aspirant (*Sādhaka*) successful in achieving the superhuman vision. She is also the "Mother" of all the three-worlds (*Svarga*, *Martya* and *Pātāla*). An inscription of the 15th century invokes 'kuṇḍalinī' or the '*Parā-śakti*' as quoted below :—

जयति जगत्त्रयजननी
कुण्डलिनी नामतः पराशक्तिः ।
सुरनरवन्दित-चरणा
वापीरूपात्मना सततम् ॥

In the form of a *kuṇḍa* (pit) or like a well she is worshiped. It reminds the '*Yonī-pujā*' by the *sādhakas of Tantric* cult *

Dakṣiṇa-kālī is an important goddess for *Tantric-sādhanā*. Her *bhakta* (devotee) gets well the worldly achievements through Her bliss. The following verse in this connection is quoted :—

वराभीतोदात्रीं पृथुतमकुचां कामवशगां
महाकालोरऽस्थां समुखमजचक्रींद्रविनुताम् ।
त्रसन्नाक्षीं श्यामां स्मितमयमुखीं दक्षिणतमां
स्तुवन्कालीं विद्या-क्षिति-सुत-धनानीह लभते ॥

(Above Vol, II, Pt. ii, No. 41)

* There are many śakti temples in Orissa where the *kuṇḍa* (pit) or the symbol of 'Yoni' is worshiped instead of 'Liṅga'.

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But, the conception regarding the goddess Durgā is based on a different principle. She is supposed to protect or bless Her *Bhaktas* from all sorts of calamities She has three eyes and a cresent mark on the head like Her husband Śiva. But, in her hands She holds a *Śaṅkha* (Conch) and a Cakra (disc) like Viṣṇu. She killed the demon Mahiṣa with a *Triśūla* (trident) which is the familiar weapon of Śūlapāṇi (Śiva). She is described as follows in a popular *dhyāna* :—

ध्यायेसुवर्णवर्णाभां त्रिनेत्रां चारुहासिनीं
सर्वलक्षण सम्पूर्णामर्द्धेन्दुकृतशेखराम ।
चतुर्भुजां शंख-चक्रधरां वालां स्वरूपिणीं
उद्यत्त्रिशूलनिर्भिन्नमहिषां सिंहवाहिनीम् ॥
मुक्तादामलसत्कण्ठां मुनिभिस्तुतिपाठकैः
सिद्धै द्वैवगणजुष्टां कुमारीभिश्च सेविताम् ।
सर्वकामप्रदां दुर्गां वरदां भक्तवत्सलाम् ॥

It is described in the *Mārkaṇḍeya Purāṇa* that she was born from a great flame produced through the emitted fury of all the gods when it was found that none except the feminine energy could kill the powerful demon Mahiṣa. After she appeared from that flame, each of the gods presented Her the weapon which he possessed to strengthen her hands.* She made war with Mahiṣāsura and killed him.

* In some cases the number of Her hands is four or eight or ten or more as found in different sculptures.

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This portion of the *Mārkaṇḍeya Purāṇa* called *Saptasati Caṇḍi* is recited by brahmaṇas during 'Dasarā-Pūjā' in the month of Āsvīna.

The male-energy of the goddess Dakṣiṇa Kālī is Mahākāla or Dakṣiṇeśvara The great saint Rāmakriṣṇa Paramahańsa was a chief priest at the age of twenty in the temple of Dakṣhineśwar near Calcutta where there is the goddess Kālī. It is believed that he was gifted with all the *Vidyās* (knowledge) through the mercy of that goddess. Another goddess is Bhubaneśvarī who is invoked in an inscription as quoted below :—

मृदुं वाणीं लज्जां श्रियमपि दधानां मणिलसत्-
किरीटेन्दुद्योतां सृणि घटलसत्सव्यचरणाम् ।
त्रिनेत्रां स्मेरास्यां समणिचषकाब्जोद्यतकरां
जपारक्तां भक्ता भजत मुवनेशीं पृथुकुचाम् ॥

(Above Vol. II, Pt. ii, No. 42)

The male enejgy of the goddess is Bhubaneśvara (Śiva).

The Nātha sect originated by the *Siddhācāryas*, the first *ācārya* being Luipāda. These *ācāryas* propagated the hidden secrets of mysticism. Among them the *gurus* named Matsyendranātha or Mīnanātha, Gorakhanātha, Cauranginātha etc. were well known. The east Indian countries were greatly influenced by their teachings.

Then, rose the *Sahajiā-cult* which formed a separate class of Vaiṣṇavas They considered Rādhā as the Śakti (Prakṛti) of Kṛṣṇa *(Puruṣa)*. It is at

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that time the Neo-Vaiṣṇavism attained its popularity when Līlāśuka (Vilvamaṅgala) and Jayadeva through their literary talents, propagated the cult of Rādhā-Kriṣṇa.

The origin of Stambheśvari and a few other goddesses is wrapped under abscurity. Most of these deities are still worshiped by some aboriginal tribes. The goddess Parṇaśavarī togather with the *Śāvarī-Vidyā* evidently belong to the Savaras or aboriginal people.

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# Invocatory Verses From Inscriptions

## Volume II.

**Parts: i, ii & iii**

Part—I (Śiva) Nos. 1—178
Part—II (Devī) Nos. 179—221
Part—III (Gaṇeśa) Nos. 222—284

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# No. 1

## Mudyanur Plates of Bāṇa King Malladeva – Nandivarman[1].

(A. D. 339)

ॐ नमः शिवाय ॥

शिव—

नन्द्याख्यशैलोत्कटकूटपीठ-
मन्दाकिनीवारिनिधिद्धरेशः ।
देवेन्द्र-वृन्दारकवन्दनीयः-
पादारविन्दो जयति प्रणम्यः ॥

# No. 2

(A. D. 491)

उमा-महेश्वर—

भूयोऽपि सा जयति या शशिशेखरस्य
देहार्द्धमुद्वहति भक्ततया हरस्य ।
या भक्तवत्सलतया प्रविभक्ति लोकान्
मातेव [ स्वा ] त्थसुतप्रेमविवृद्धस्नेहा ॥[2]

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1. Ed. by Lewis Rice in *I. A.* Vol. XV, P. 174. It is dated in *Saka* 261 (A. D. 339).

2. V. 2, in Vol. II, Pt. ii, No. 179, above (*E. I.* XXX, P. 124).

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# No. 3

## Mandasor Inscription of Yaśodharman and Vishṇuvardhana[1].

( A. D. 533 )

पिनाकी (शम्भू)—

स जयति जगतां पतिः पिनाकी
स्मितरवगीतिषु यस्य दन्तकान्तिः ।
द्युतिरिव तड़ितां निशि स्फुरन्ति
तिरयति च स्फुटयत्यदश्च विश्वम् ॥१॥

स्वयम्भूर्भूतानां स्थितिलयसमुत्पत्तिविधिषु
प्रयुक्तो येनाज्ञां वहति भुवनानां विधृतये ।
पितृत्वं चानीतो जगति गरिमाणं गमयता
स शम्भुर्भूयांसि प्रतिदिशतु भद्राणि भवताम् ॥२॥

फणमणिगुरुभाराक्रान्तिदूरावनम्रं
स्तगयति रुचमिन्दोर्म्मण्डलं यस्य मूर्ध्नाम् ।
स शिरसि विनिवध्नन्रन्ध्रिणीमस्तिमालां
सृजतु भवसृजो वः क्लेशभङ्गं भुजङ्गः ॥३॥

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1. Ed. by J. F. Fleet in *I. A.* Vol. XV, P. 224 and in *C. I. I.* Vol, III, P. 152. The inscription is dated in V. S. 589 (A. D. 533).

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# No. 4

## Sangoli Plates of Harivarman[1].
## ( *Circa* A. D. 538 )

शम्भू—

जयति ध्रुवबालेन्दुजटामुकुटमण्डनः ।
अनाद्यनिधनश्शम्भुर्व्विश्वेषाञ्जगतांपतिः ॥

# No. 5

## Mandasor Pillar Inscription of Yaśodharman[2].
## ( The 6th Century A. D. )

शूलपाणि—

वेपन्ते यस्य भीमस्तनितभयसमुद्भ्रान्तदैत्या दिगन्ताः
शृङ्गाघातैः सुमेरोर्व्विघटितदृषदः कन्दरा यः करोति ।
उक्षाणं तं दधानः क्षितिधरतनयादत्तपञ्चाङ्गुलाङ्कं
द्राघिष्ठः शूलपाणेः क्षपयतु भवतां शत्रुतेजांसि केतुः ॥

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1. Ed. by K. N. Dikshit, Poona, in *E. I.* XIV, P. 166. The inscription belongs to *Circa* 538 A. D.

2. Ed. by J. F. Fleet in *I. A.* Vol. XV, P. 256. The inscription is attributed to the first half of the 6th Century A. D.

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# No. 6

## Talagunda Inscription of Kākusthavarman[1].
## ( The 6th Century A. D. )

ॐ नमश्शिवाय ॥

विश्वदेव (ईश्वर-शिव)—

जयति विश्वदेव-संघातनिचितैकमूर्त्तिस्सनातनः
स्थाणुरिन्दुरश्मिविच्छुरितद्युतिमज्जटाभारमण्डनः ।
तमनु भूसुराद्विजप्रवरास्सामग्र्यंजुर्व्वेदवादिनः
यत्प्रसादस्त्रायते नित्यं भुवनत्रयं पापमनो भयात् ॥

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1. Ed. by F. Kielhorn in *E. I.* VIII, P. 31. The date of the inscription is about the first half of the 6th Century A. D. Regarding the metre (*Chhanda*), the learned editor writes that it is "composed in a metre which is found rarely elsewhere and has not, so far as we know, been described in any treatise on prosody, This metre may be described as a species of *matrasamaka*, the name of which as yet is unknown." Then, he gives the *Pādas* 1 and 3 as well as 2 and 4 as shown below :—

*Pādas 1 and 3* *UU* U—U—U—*UU U* (15 *mātrās*)
*Pādas 2 and 4* *UU*—U — —U—U *U* (15 *mātrās*)
(Vide *E. I.* VIII, PP. 26-27)

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## No. 7

### Haraha Inscription of the reign of Isānavarman[1].
( A. D. 554 )

त्रिपुरान्तक (शिव)—

लोकाविष्कृतिसंक्षयस्थितिकृतां यः कारणं वेधसाम्
ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति यं योगिनः।
यस्यार्द्धस्थितयोषितोपि हृदये नास्थाग्निचेतोमुवा
भूतात्मा-त्रिपुरान्तकः स जयति श्रेयःप्रसूतिर्भवः ॥१॥
आशोणां फणिनः फणोपलरुचा सैर्ह्लीवसानं त्वचं
शुभ्रां लोचनजन्मनाकपिशयद्भासाकपालावलीम् ।
तन्वीं ध्वान्तनुदं मृगाकृतिभृतो बिभ्रत्कलां मौलिना
दिश्यादन्धकविद्विषः स्फुरदहिस्थेयः पदं वो वपुः ॥२॥

## No. 8

### Nidhanpur Copperplates of Bhāskaravarman[2].
( The 7th Century A. D. )

शिव— प्रणम्य देवं शशिशेखरप्रियं
पिनाकिनं भस्मकणैर्विभूषितम् ।
विभूतये भूतिमतां द्विजन्मनां
करोमि भूयः स्फुटवाचमुज्ज्वलाम् ॥

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1. Ed. by Pandit Hirananda Sastri in *E. I.* XIV, P. 115. The date of the inscription is V. S. 611 (A. D. 554).
2. Ed. by Padmanabha Bhattacharya Vidyavinoda, Gauhati, in *E. I.* XII, P. 73. Re-produced in the *Kāmarūpa Sāsanāvali*, P. 11. Re-edited in *E. I.* XXX, PP, 297-298. The inscription belongs to the 7th century A. D.

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## No. 9

### The Pallava Inscriptions of the Seven Pagodas[1] (No. 20).

( *Circa* the 7th Century A. D. )

शिव— सम्भवस्थितिसंहारकारणं वीतकारणः ।
भूयादत्यन्तकामाय जगतां कामम र्दनः ॥१॥

परमेश्वर (शिव)—अमायश्चित्रमायोसावगुणो गुणभाजनः ।
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥२॥

यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः ।
पातालमगमन्मूर्द्धाश्रीनिधिस्तद्विवर्जनम् ॥३॥

भक्तिप्रह्वेण मनसा ऽभवन्द्भूषणलीलया ।
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् ॥४॥

## No. 10

### The Pallava Inscriptions of the Seven Pagodas[2] (Nos. 23 and 24)

( *Circa* the 7th Century A. D. )

शिव— श्रीमतोत्यन्तकामस्य द्विषदर्पापहारिणः ।
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥१॥

अभिषेकजलापूर्णे चित्ररत्नांबुजाकरे ।
आस्ते विशाले सुमुखः शिरस्सरसि शंकरः ॥२॥

तेनेदं कारितं शम्भोर्भवनं भूतये भुवः ।
कैलासमन्दरनिभं भूभृतां मूर्द्धिन तिष्ठता ॥३॥

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1. Ed. by Dr. E. Hultzsch, in *E.I.* X, P. 8. The inscription belongs to about the 7th century A. D.
2. Ed. by Dr. E. Hulzsch in *E. I.* X, PP. 12-13. The inscriptions are attributed to the 7th century A. D.

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## No. 11

The Pallava Inscriptions of the
Seven Pagodas ( No. 22 )[1].
( *Circa* the 7th Century A. D. )

रुद्र—

धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्तेषां ।
येषान्न वसति हृदये कुपथगतिविमोक्षको रुद्रः ॥

## No. 12

Inscription from Kalyanapur
( of the time of Mahārāja Paḍḍa )
( *Circa* the 7th Century A. D. )

शिव—

प्रणम्य शङ्करं करचरणमनशं शिरोभिः ।
आम्नायेन यथाम्नायं वित्तमादाय धर्म्मतः ॥

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1. Ed. by Dr. E. Hultzsch in *E. I.* X, P. 11. The date of the inscription is about the 7th century A. D.

2 Ed. by D. C. Sircar in *E. I.* XXXV, P. 56. The inscription belongs to the 7th century A. D. on palaeographical ground.

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## No. 13

### A grant of Ayaśobhīta – Madhyamarāja*
### ( The 7th Century A. D. )

शम्भू—

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कोमलै–
र्वद्धाहेररुणैः स्फुरत्फणिमणेर्दिग्घप्रभासोंशुभिः ।
पार्वत्याः सकचग्रहव्यतिकरव्यावृत्तवन्धश्लथा–
गङ्गाम्भः-प्लुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥

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* Ed. by Dr. D. C. Sircar in *E. I.* XXIX, P. 36. The same verse is found in the following inscriptions :—

1) Grant of Dharmarāja Mānabhīta, Ed. by Dr. D. C. Sircar in *E. I.* XXIX, PP. 40–41.
2) Two grants of Sailodbhavas (*E. I.* XXX, P. 266)
3) Buguda Plates of Mādhavavarman (*E. I.* III. P. 43)
4) Parikud Plates of Madhyamarājadeva (*E. I.* XI, P. 284)
5) Konddede Grant of Dharmarāja (*E. I.* XIX, P. 267)
6) Nivina Copper Plate grant of Dharmarājadeva (*E. I.* XXI, P. 38)
7) Puri Plates of Mādhavavarman–Sainyabhīta (*E. I.* XXIII, P. 127)
8) Cuttack (now Orissa) Museum Plates of Mādhavavarman (*E. I.* XXIV, P, 151)

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# No. 14

## Inscription from Jhālrāpaṭṭana[1].
## ( A. D. 690 )

ॐ नमः शिवाय ॥

रुद्र (विश्वमूर्त्तिः)—

रोषक्रोधप्रवृद्धज्वलदनलशिखाक्रांतदिक्चक्रवालं
तेजोभिर्द्वादशार्ककंप्रति UUUU— —U— राविराश्रु ।
ब्रह्मेन्द्रोपेन्द्ररुद्रैः प्रलयभयभृतैरीक्षितं भ्रान्तदृग्भि-
र्ल्ललाटं वः पुनातु स्मरतनुदहनल्लोचनं विश्वमूर्त्तेः ॥

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1. Ed. by G. Buhler in *I. A.* Vol. V, P. 181. The date of the inscription is *V. S.* 746 (A. D. 690).

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# No. 15

## The Indragarh Stone Inscription of the time of Rāshṭrakūṭa King Naṇṇappa*.

( A. D. 710 )

ॐ नमः शिवाय ॥

नटराज शिव—

सूचीपातेन सद्यः प्रचलति वसुधा कम्पते नागराजः
पादोद्धारेण नीतो ध्वज इव धवलो दुःखमिन्दुर्विभाति ।
दोर्दण्डैश्च भ्रमद्भिः पुनरपि गिरयो जातपक्षाः प्रयान्ति
यस्मिन्नित्थं प्रवृत्ते भवति जगदिदं सोऽस्तुभूत्यैर्भवो वः ॥१॥

प्राप्तं तस्य फलं मयाद्य तपसो यत्तत्कृतं तत्पुरः
यन्मे मूर्ध्नि पदं करोति हर हे त्वल्लालिता जाह्नवी ।
गेहं यामि पितुर्गृहाण तनयं सोढुं न शक्तास्म्यहं
एवं मन्युभरालसं गिरिजया प्रोक्तो हरः पातु वः ॥२॥

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* Ed. by Dr. H. V. Trivedi in *J. B. O. R. S*, Vol. XLI (1955), Pt. 3, P. 259. Re-edited by Krishnadeva of Bhopal in *E. I.* XXXII, PP. 115-116. The inscription is dated in *V. S.* 767 (A. D. 710).

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# No. 16

## A Sanskrit Inscription in the British Museum*.

( A D. 726 )

ॐ नमः शिवाय ॥

शिव—

सोमः सोमपवित्रिताधरदलैः संस्तूयते यो द्विजैः
सौम्यैः सामसमूहसंगविमलैः सोमार्चितस्सामगैः ।
कैलासे कलकोकिलालिबहुले देवैश्च दैत्यादिभिः
सोव्यात्सोमसुधावपुर्भुवि भवो भावान्विता भक्तिदः ॥

योगी योगिवरैरगे गणगणैर्यक्षैश्च यत्नालये
सिद्धैः सिद्धिवलैरलं सुखनिधिर्लोके च लोकाधिपैः ।
विद्यापादविलेपनादिविभवैर्विद्याधरैः सादरं
पूज्यो यः सततं समाधिकुसुमैर्भावोज्वलैः सोवतात् ॥

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* Ed. by Dr. G. Bühler in *I. A.* Vol. XIII, P. 250. The inscription is dated in *V. S.* 783 (A, D. 726).

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# No. 17

## Kanaswa Inscription of Śivagaṇa[1].
## (A. D. 738)

ॐ नमः शिवाय ॥

शम्भू—

नमः स्सकलसंसारसागरोत्तरहेतवे ।
तमो गर्त्ताभिसंपातहस्तालंबाय शम्भवे ॥१॥[2]

श्वेतद्वीपानुकाराक्वचिदपरिमितैरिन्दुपादैः पतद्भि-
र्न्नित्यस्थैस्सान्धकाराः क्वचिदपि निभृतैः फाणिपैर्भोगभागैः ।
सेष्माणो नेत्रभाभिः क्वचिदतिशिशिराजह्नुकन्याजलौघै-
रित्थं भावैर्व्विरुद्धैरपि जनितमुदः पान्तु शम्भोर्जटावः ॥२॥

भोगीन्द्रस्य फणामणि द्युतिमिलन्मौलीन्दुलोलांशवो
नेत्राग्नेच्छुरितास्सधूमकपिशैर्ज्वालाशिखाग्रैः क्वचित् ।
मुक्ताकारमरुन्नदीजलकणैराकीर्णशोभाः क्वचि-
च्चेत्थं शाश्वतभूषणव्यतिकरैः शम्भोज्जटाः पान्तु वः ॥३॥

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1. Ed. by F. Kielhorn in *I. A.* Vol. XIX, P. 57.

2. This verse is composed in similar to the *maṅgalācharaṇa* vese of the *Smṛiti-ratnakar* by Vedācharya Avasathika :—

"हेतवे सर्व्वभूतानां ससाराब्धि सुसेतवे ।
गुरवे सर्व्वविद्यानां शम्भवे विभवे नमः ॥"

(Vide Notice of Sank. MSS. 1880, Vol. VI, Pt. ii, P. 240)
The inscription is dated in V. S. 795 (A. D. 738)

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स्थाणुर्व्वः पातु मूर्द्धा सर इव सततव्योमगङ्गाम्बुलोल-
स्फूर्जद्भोगीन्द्रपङ्क्श्लथविकटजटाजूटकह्लारहारी।
सन्द' यत्र स्फुरन्त्यो धवलनरशिरोवारिजन्मान्तराल-
स्पष्टः प्रोद्यन्मृणालाङ्कुर [सरस] इवाभान्ति मौलीन्दुभासः ४॥
नेत्त्रक्रोड़ प्रसक्तोज्ज्वलदहनशिखापिङ्गभासांजटानां
भारं संयम्य कृत्वा सममममृतकरोद्भासि मौलीन्दुविम्बम्।
हस्ताभ्यामूर्ध्वमुद्यद्विषशिखिवदनग्रन्थिमातत्य नागं
स्थाणुः प्रारब्धनृत्तो जगदवतु लयोत्कम्पिपादाङ्गुलीकः ॥५।[3]

## No. 18

### Dommara - Nandyala Plates of Punyakumāra[4].

( *Circa* the 8th Century A. D. )

लकुलीश—

जयति धृत चन्द्ररेख'
विपुलामततारकाशुभं लोके।
गगनमिव सुप्रसन्नं
वपुरप्रतिमं लकुटपाणेः ॥

3. The same verses are found in the following inscription—
1) Inscription from the Mahādeva Temple (Rajasthan) (*I. A*, Vol, XIII, P. 163)

4. Ed. by H. K. Narasimhaswami, Ootacamund, in *E. I.* XXVII, P. 274.
The inscription belongs to the middle of the 8th century A. D. on palaeographical grounds.

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# No. 19

## Grant of Vikramāditya II[1].

( Bāṇa dynasty )

( *Circa* the 8th Century A. D. )

शिव—

यत्तत्त्वप्रकटीकृतावतितरं वेदोपि नालं यतः
स्थित्युत्पत्तिलयास्समस्तजगतां यन्मन्वते योगिनः ।
साक्षान्नम्रसुरेन्द्रवृन्दमकुटव्यालीनरत्नावली
सोणांशुव्रजरञ्जितांघ्रियुगलो भूयै शिवस्सोऽस्तु वः ॥[2]

---

1. Ed. by Rev. T. Foulkes, Bangalore, in *I. A.* Vol. XIII, P. 7 (See above Vol. I, Pt, i, No. 12)
The inscription is assigned to the middle of the 8th century A. D.
The same verse is repeated in No. 104 above, edited by Dr. F. Kielhorn. The inscription belongs to the same King Vikramāditya II whom Dr. Kielhorn assigns to the middle of the 12th century A. D.
After this verse Nārāyana and Vāmana are invoked which is shown in Vol. I, Pt, i, No, 12, P. 6 and Pt. iii, No. 11, P. 106 above respectively.
2. Such verses remind us another verse, used in the *maṅgalācharava* of the *Mahimā-Prakaśikā*, a Commentary on *Mahimna-Stotra*, by Siddhāntavāgīśa Bhattacharya :—

य: कर्त्तासचराचरस्य जगतो ध्यायन्ति यं योगिनो
येनेदं क्रियतेऽवता श्रुतिगणा यस्मै न वक्तुं क्षमाः ।
यस्माद्भूय भवेति सर्वमखिलं यस्मिन्पुनर्लीयते
यस्मान्तं न विदुर्मुनीन्द्रनिचयस्तस्मै नमः शम्भवे ॥

(Vide *Notice of Sans. MSS.*, 1880, Vol, VI, Pt. ii, P, 270 by R. L, Mitra).

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# No. 20

## Chhoti Deori Stone Inscription of Sankaragaṇa[1].
## ( The 8th Century A. D. )

शिव —

जटाधरः खण्डशशाङ्कशेखरः
कपालमालः सितभस्मधूसरः ।
स्फुरन्महापन्नगबद्धकङ्कणः
सदाशिवं वो विदधातु शंकरः ॥[2]

---

1. Ed. by V. V. Mirashi in *E. I.* XXVII, P. 171.

2. It is corrected with the help of a similar verse, found in Bāṇatumva Plates of Neṭṭabhañjadeva of Drumarāja-kula, edited by me in *O.H R.J.*, Vol. I, No. 4, PP. 265-270 and re-edited by Dr. D. C. Sircar in *E. I*, XXVIII, P. 262. The learned editor of Chhoti Deori epigraph, V. V. Mirashi, remarks in his note that "some of the epithets of Siva in this stanza occur in the following verse in lines 8 and 9 of an unpublished stone inscription of Brahmadeva from Raipur, now preserved in the Nagpur Museum :—

जटाध[ रं ] खण्डशशाङ्कशेखरं
सदा महापन्नगवस्र( स्त्र )-कंकणं( णम् ) ।
कपालमालासितभ[ स्म ]भूस( ष )णं
न पुन्य( ण्य )हि( ही )ना[ : ] प्रणमन्ति शंकरं ( रन् ) ॥"

According to Mirashi, the inscription belongs to the middle of the 8th century A. D. on palaeographical ground. While editing the Bānatumba Plates, we have also assigned the inscription to the 8th century. It shows that the verse attained popularity during the above period so that it was used by kings of different dynasties in different countries.

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# No. 21

## Pattadakal Inscription of Kīrtivarman II[1].
## ( Chalukya of Badami )
## ( A. D. 754 )

ॐ नमः शिवाय ॥

हरगौरी—

स जयतु वामबाहुपरिचुम्बितवदनपयोधरोस्थलो
अलिकुललोललीलअलकाचलिविधृतकराग्रमण्डलो ।
दशशतनयनकिरणपरिवर्द्धितरागरसातिवर्द्धितो
विकसितपुण्डरीकप्रतिमो हरगौरीसङ्गमो स जयतु ॥[2]

---

1. Ed. by Dr. J. F. Fleet in *E. I.* III, P. 4. The date of the inscription is A.D, 754.

2. The learned editor remarks the following with regard to the metre of the verse :—

"We have here evidently a verse, in the *Akṛiti* group of metres, though the form in which it stands is not correct, the first two *Pādas* contain 22 feet, and are exactly uniform with each other; the third *Pāda*, however, contains 23 feet, and matches the preceding two in only the last seven feet; and the fourth *Pāda*, though it contains only 22 feet, is uniform with the first and second in only the first seven feet. The verses seems to have been quoted, with inperfect collection, from some Saiva poem, similar to the Vaishnava *Gita-Govinda*. And the third & fourth *Pādas* might be put right by adopting some such reading as दशशतरश्मिपादपरिवर्द्धितकमलरसातिवर्द्धितविकसितपुण्डरीकरुचिमान् स जयतु हरगौरिसङ्गमः ।

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## No 22

### Inscription from Nepāl[1].
( Jishṇu Gupta )
( The 8th Century A. D. )

चण्डेश्वर (शिव)—

सम्यग्ज्ञानादियुक्तः सकलगुणगणं क्षोभयित्वा प्रधानम्
ब्रह्मादिस्थावरान्तञ्जगदिदमखिलं यो सृजद् विश्वरूपम् ।
आजीव्यं सर्व्वपुंसां गिरितरुगहनं यः करोत्येकरूपम्
पायात्सोद्य प्रसन्नः स्मरतनुदहनच्छत्रचण्डेश्वरो वः ॥

## No. 23

### Velvikudi grant of Nedunjadaiyan[2].
( *Circa* the 8th Century A. D )

शिव—

श्रियञ्चिरं वश्शिशिरांशुशेखर-
श्शिवः श्रितार्त्तिप्रतिबन्धकारणम् ।
तनोतु सौवर्णकपर्दसुन्दरः
कुदर्प्प-कन्दर्प्पमदप्रमर्दनः ॥

---

1. Ed. by Pandit Bhagvānlal Indraji and Dr. G. Bühler in *I. A*. Vol. IX, P. 174. The inscription belongs to the 8th Century A. D.

2. Ed. by H. Krishna Sastri in *E. I*. XVII, P. 298. The inscription belongs to about the 8th Century A. D.
After this verse, Viṣṇu is invoked which we have shown in Vol. I, Pt. i, No. 11, P. 7 above.

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## No. 24

### Madras Museum Plates of Jaṭilavarman[1].
### ( *Circa* the 8th Century A. D. )

पिनाकी (शिव)—

अंहस्संहतिहारिणोरतिदृढाम्भक्तिं ययोः कुर्वता-
मत्रामुत्र च सम्भवन्त्यविकलास्सम्पत्तयो देहिनाम् ।
उत्तंसाम्बुरुहश्रियं कलयतो यावुत्तमाङ्गे लसन्-
मौलौ नाकसदां पिनाकिचरणौ तौ बश्चिरं रक्षताम् ॥[2]

## No. 25

### The Pullur Plates of Nandivarman II, Pallavamalla – year 33[3].
### ( *Circa* the 8th Century A. D. )

शिव— [पाया]द्वश्शाङ्करी-मूर्त्तिश्शशाङ्काङ्कुरशेखरा ।
प्रतिपद्दिनपर्यन्ते सन्ध्येव सकलानता ॥

---

1. Ed. by V. Venkayya, Bangalore, in *I A.* Vol. XXII, P 6). The inscription belongs to *Circa* the 8th Century A. D. The King Jaṭilavarman belongs to the Pāṇḍya dynasty and identified with Marañjaḍiyan of the Annamalai inscriptions of the Kali-era 3871 (A. D 769-770) (Vide *E. I.* VIII, PP. 317-321 ff.)
2. This verse is the third in the invoked verses, the 2nd verse being a prayer of Viṣṇu which is given in Vol I, Pt. i, No. 13. P. 8, above.
3. Ed. by T. V. Mahalingam of Madras in *E. I.* XXXVI, P. 152. The date of the inscription is assigned to the 8th Century A. D. on palaeographical ground.

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## No. 26

### Malepadu Plates of Punyakumāra[1].
### ( The 8th Century A. D. )

शिव—

जयति धृतचन्द्रकरो विपुलामलतारकः शुभालोकः ।
गगनमिव सुप्रसन्नः त्रिपुरप्रतिमल्लकण्ठगो हारः ॥

## No. 27

### Sirpur Gandheśvara Temple Inscription of the time of Somavamśi Mahāśivagupta[2].
### ( *Circa* the 8th Century A. D. )

गङ्गाधर—

धारितं येन गङ्गायाः
शृङ्गोघं पतनाद्भुवि ।
जटाविटपसंस्थेन
स हरः पातु वो जनान् ॥

---

1. Ed. by H. Krishna Sastri, in *E. I.* XI, P. 344. The date of the inscription is about the end of the 8th Century A. D.

2 Ed. by Sant Lal Katare in *I. H. Q.* Vol. XXXIII, No. 1, March, 1957, PP. 229-234 ff. Re-produced by the author in *Ins, Or.* Vol. IV, P. 61.

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## No. 28

### Sirpur Stone Inscription of Śivagupta[1].
### ( *Circa* the 8th or 9th Century A. D. )

ॐ नमः शिवाय ॥

शिव— पायादालिङ्गिता युष्मान् कण्ठमेचकरोचिषा ।
शम्भोर्भस्माङ्गरागस्य च्छायाकृष्णा तनुच्छविः ॥

## No. 29

### Inscription from Kalyanpur
### ( of the time of Kadachhi )[2].
### ( *Circa* the 8th or 9th Century A. D. )

नमः शिवाय ॥

शिव— सोमोऽपि निष्कलङ्को हरोऽपि वरदः स्मृतः शिवो रौद्रः ।
——U–U——हि विपरीतगुणो भवो जयति ।
गङ्गान्धारयसीश भस्मशुचिना मूर्द्ध्ना न युक्तं तव
सन्ध्यावन्दन—U–UUU———U—त्यावृतम् ।
वासो नास्ति ममेह नाथ पितरं शीघ्रं नयस्वाद्य मां
गौर्यैवं गदिते विहस्य UU——— सदा पातुवः ॥

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1. Ed. by F. Kielhorn in *I. A.* Vol. XVIII, PP. 179-180. The inscription is attributed to the 8th or 9th Century A. D. on palaeographical grounds.
2. Ed. by Dr. D. C. Sircar in *E.I*, XXXV, P.58. The inscription is assigned to the 8th or 9th Century A. D. on palaeographical ground.

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# No. 30

## Senakapat Inscription of the time of Śivagupta Bālārjuna*.

( *Circa* 800 A D. )

नमः शिवाय ॥

शिव—

उद्वेल्लनातिभरनिर्भरहस्तषण्ड-
चण्डाभिघातरभसोत्पतदद्रिजालैः ।
यः कन्दुकैरिव कृतातुलतालकेलि-
र्न्नृत्ते बभौ स भवभिद्भवताद्भवो वः ॥

निर्द्दग्धोप्यत्र नेत्रज्वलनकवलनैस्तावकीनैर्म्मनोभू-
र्भूयो जन्मानुयाने गमित इति रुषारूक्षितेन त्वयेयम् ।
किं भोः शम्भो रणाम्भोनिधिमधिशयिता त्यज्यते लज्यते नो
श्टङ्गीति प्रोक्तिकारी रिपुरशमियया सद्व्रतात्पार्वती वः ॥

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* Ed. by M. G. Dikshit, Saugor and Dr. D. C. Sircar in *E. I* XXXI, P. 35.

According to the learned editors, the inscription belongs to the last part of the 6th Century A. D. But, from other considerations, it belongs to *Circa* 800 A. D.

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# No. 31

## The First Praśasti of Baijnāth[1].

ॐ नमो गणपतयोः ॥

अर्द्धनारीश्वर (शिव-दुर्गा)[2]—

यद्यप्यहं पशुपते कृमतिद्र एव
पर्याप्तभक्तिविवशेन मया तथापि ।
अस्यां स्तुतौ श्रवणलेह्यरसांशभाजि
गौर्या सहैव परमेश निमन्त्रितोसि ॥१॥

पाशच्छेदनकर्तरि प्रणमतां मोहान्धकूपत्र्‌ङ्-
क्लोकप्रोद्धरणात्तमे निरुपमानन्दैकसंदायिनि ।
दुर्गे द्वार U–·U हारिणि हरिब्रह्मादिदेवस्तुते
भक्तिः क्षेमविधायिनि त्रिनयने त्वय्येव न स्स्वामिनि ॥२॥

व्यापद्वल्लिसमूलपाटनकरी त्वं गीयसे सर्वदा
माता त्वं जगतस्तवास्ति न मितिस्स्वेषां महिम्नामिह ।
भक्तिः केवलमेव शोभत ईयं नो देवमातेति ते
संसर्गः पितृकाननैरुपचितैराश्रीयते च त्वया ॥३॥

यस्याहिमालयोत्कर्षपोषिणी–मूर्त्तिरुत्तमा ।
तस्यानमन्ति चरणौ धन्या केचन जन्तवः ॥४॥

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1' Ed. by Dr. G. Buhler in *E. I.* I, PP. 104–106. The date of the inscription is Saka 726 (A. D. 804) (Vide A. Cunningham's *A. R.* Vol. V, PP. 180-181)

2. All the verses in this inscription are giving double meaning, referring to both Siva and Pārvati.

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धन्यैर्नरैरुग्रवधूस्सदैव
त्वमुद्यसे भक्तिभराभिरामैः ।
क्लेशापहारीपिमनोहराभि-
र्वाग्भि कवीनामुपगीयसे च ॥५॥

आसन्नमृत्युत्वदशामुपेयुषां
पुरेषु नास्थाममरेषु कुर्वताम ।
सत्यं भवानीशरणाभिलाषिणां
मनोरथं पूरयितुं प्रगल्भते ॥६॥

मुहुस्समुद्रासिन एव युद्ध-
क्रीडानिकृत्तासुरसर्मपस्य ।
सत्यं हरेरप्युपरि त्वमेव
सन्तिष्ठसे निष्ठुरवीर्यधाम्नः ॥७॥

मलादिहृदयाह्लादिदर्शनतो दिने दिने ।
वहुदेहान्तरस्थाणुस्त्वमेव किल कथ्यसे ॥८॥

प्रसरन्मरीचिचयच द्रचारुणा
वदनेन राजसितरार्मतिश्रिणा ।
वहुशोणिमादिगुणसम्पदालयौ
परिपूजयन्ति चरणौ तवामराः ॥९॥

त्रैलोक्यजनन्यां त्वयि करुणावति पूज्यते नृणां भक्तिः ।
त्रैलोक्यान्तर्निलयं त्वं हि जनं नयसि परमपदम् ॥१०॥

गिरिजेशाधिखिन्नोऽस्मि त्वं गतिर्भव सम्प्रतम् ।
संसारसागराच्चेतो भीरु मे नीयतां शमम ॥११॥

शिवायैकविनन्तव्यपुण्यपादाग्रपांसवे ।
तुभ्यं क्षुभ्यद्रिपुध्वंसमहाशक्तिमते नमः ॥१२॥

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चञ्चचापलसदृष्टिर्विषमेषु प्रयोजकः ।
त्रैलोक्येस्त्रीजनो योत्र तस्य त्वमधिदैवतम् ॥१३॥

शोभितानां त्रिभिर्न्नेत्रैर्मृडानिशरणैषिणाम् ।
वपुश् श्रीमदविध्वंसं विधातुं प्रजगल्भिषे ॥१४॥

आपत्कलापमेलापपरितापप्रलापिनम् ।
गौरीशास्ति विमोहार्त्तं कस्त्रातुमपरः क्षमः ॥१५॥

शर्वाणि मानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।
प्रसीद मातस्संसाराच्छीघ्रमेव विमोचय ॥१६॥

गाढ़ा गजानने प्रीतिस्सवंसोहि वपुस्सदा ।
उद्दीपितस्मरा दृष्टिर्यस्यास्ते तत्पदं नुमः ॥१७॥

इति रामेण निरामय समगुमया यन्मया स्तुतोसि विभो ।
श्रुत्वा तममोघीकुरु परिश्रमं परमकारुणिक ॥१८॥

एकोक्त्या स्तोत्रमिदं गौरीश्वरयोः पठन्ति ये भक्त्या ।
तेषामप्यभिलाषस्सिध्यतु शिवयो प्रसादेन ॥१९॥

इति श्रीश्वरस्तोत्रम् ॥

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# No. 32

## Khandela Inscription of Year 201[1].
( Rājasthān )
( A. D. 807 ? )

शंकर—

श ं करोतु शिवायत्तदेहार्द्ध: शशिशेखर: ।
महात्मावो भवाम्भोधिमग्नलोकाभयप्रद: ॥

# No. 33

## A Yādava Inscription[2].
( *C* 9th Century A D. )

शङ्कर—

त्रैलोक्येशं सृजति भगवाँल्लब्धमाहात्म्यतेजा-
श्चित्ताराध्य: परमतपसां योगिनो ध्यायतां य: ।
अप्रत्यक्षं भवति विबुधानामपि प्रायशोसौ
देव: सोयं यदुपतिपते: शङ्कर: शं करोतु ॥

1. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXXIV, P. 162. The date of the inscription is A. D. 807 (?)

2. Ed. by Pandit Bhagvānlāl Indraji in *I. A.* Vol. XII, P. 119. The inscription is attributed to the beginning of the 9th century A. D.

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## No. 34

### Parvatiya Plate of Vanamālavarmadeva[1].
### ( Middle of the 9th Century A. D. )

शिव—

स पुनातु पिनाकी वो यच्छीर्षे स्वर्धनीजलम् ।
कीर्णं रेचकवातेन तारका प्रकरायितम् ॥[2]

## No. 35

### Nilgund Inscription of Amoghavarsha I[3].
### ( A. D. 866 )

ब्रह्मा-विष्णु-शिव—

जयति भुवनकारणं स्वयम्भु-
र्जयति पुरन्दरनन्दनो मुरारिः ।
जयति गिरिसुतानिरुद्धदेहो
दुरितभयापहरो हरश्च देवः ॥

---

1. Ed. by P. D. Chaudhury, Gauhati, and Dr. D. C. Sircar in *E.I.* XXIX, P. 135. The date of the inscription is assigned to the middle of the 9th century A. D.
2. This is the second verse of the inscription, the first being invoked to Samudra (vide Vol. III, Pt. V, No. 4 above) These verses are also used in Tejpur Plate of the same king (Vanamāladeva), edited by Padmanabha Bhattacharya in the *Kāmarūpa-Śāsanāvali*, PP. 58-59.
3. Ed. by Dr. J. F. Fleet, in *E.I.* VI, P. 102. The inscription is dated in Saka 788 (A. D. 866).

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# No. 36

## Inscriptions in the Trichinopoly Cave ( Varaguṇadeva of Pāṇḍya Dynasty )[1]. ( The 9th Century A. D. )

शिव—

कल्पापायहुताशधूमपटलक्रूरं विषं लीलया
कण्ठे यः कलयाम्बभूव विबुधैर्विभ्यद्भिरभ्यर्थितः ।
यस्तार्णीरिव निर्ददाह विततीश्शुष्काः पुरीरासुरी-
र्यश्चाक्षिज्वलने जुहाव मदनं पायादपायात्स वः ॥[2]

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1. Published in the *Archaeological Survey of India, Annual Report* for the year 1903-1904, P. 275. The date of the inscription is the middle of the 9th Century A. D.

2. A good translation made by V. Venkayya, is given hereunder :—

"May He (*i. e.* Siva) protect you from danger—who, at the request of the frightened gods, playfully deposited in his throat the poison, (which was as) fierce as the dense smoke (arising) from the fire at the destruction of the world; who burn the (three) cities of the demons as (if they had been) heaps of dry grass; and who offered as an oblation Madana (Cupid) in the fire of (his third) eye."

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# No. 37

## Inscription on a Vishṇu image from Deopani[1].
## ( The 9th Century A. D. )

हर-पार्वतौ—

भवं त्रिलोच्यं उरगेन्द्रसूत्रं
वृषध्वजं सोमजगत् प्रकाशम् ।
म—U— —UU—U शूर्ज्जं
सत्वस्तु देवी भुवि मर्त्यलोके ॥[2]

# No. 38

## Puri Plate of Kulastambha[3].
## ( Śulki dynasty )
## ( *Circa* 9th Century A. D )

गिरीश—

जयति सुरासुर विद्वद्-
विद्याधरमुकुटघृष्टचरणाम्बुजः ।
शशिमणि मयूखभासित-
पिङ्गजटाभारभासुरो गिरीश ॥[4]

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1. Ed. by Dr. K. N. Dikshit in *E. I.* XVIII, P. 330. The inscription belongs to the 9th century A. D. on palaeographical grounds.
2. The verse is neither well deciphered by the editor nor it is clear and readable.
3. Ed. by Dr. D. C. Sircar in *E. I.* XXIX, P. 167. The inscription belongs to about the 9th Century A. D.
4. For the same verse with some modifications please see No. 43.

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## No. 39

### Talcher grant of Kulastambha[1].

शिव—

ॐ स्वस्ति जयति भुजगभोगप्रमाणव: ।
सर्वाङ्गसर्वक्कद्व्यापीहरपादाब्जरेणव: ॥

## No. 40

### Grant of Nandivarmā – Pallavamalla[2].

सदाशिव—

सुमेरुगिरिमूर्द्धनि प्रवरयोगबद्धासनं
जगत्त्रयविभूतये रविशशाङ्कनेत्रद्वय-
मुमासहितमादरादुदयचन्द्र लक्ष्मीप्रदं
सदाशिवमहन्नमामि शिरसा जटाधारिणम् ॥

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1. Ed. by R. D. Banerji in *E.I.* XII, P. 157 The inscription belongs to the 9th Century A. D. on palaeographical grounds.

2. Ed. by Rev. Thomas Foulkes, Bangalore in *I A.* Vol. VIII, P. 274. The inscription is assigned to the 9th Century A. D.

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# No. 41

## Howraghat Plates of Balavarman II of Kāmarūpa[1].

शिव—

भवतु भवतिमिरभिदुरं तेजो रौद्रं प्रशान्तये जगतः।
परिवर्त्तते समग्रं कल्पान्तनिशावसाने यत्॥

# No. 42

## Angul Plate of Śāntikaradeva[2].

महेश—

नाड़ीचक्रोदरस्थ क्षिति-जल-दहनस्पर्शनाकाशधामो
सर्वात्मा सर्वशक्तिः शशि-तरणिगतिर्विश्वमूर्त्तिः पुराणः।
योऽसौ देवातिदेवो विचरति भगवान् देहिनां देहमध्ये
आद्योहंसाभिधानो स जयति जगतां प्राणभूतो महेशः॥

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1. Ed. by Dr. D. C. Sircar, Ootacamund in *E. I.* XXXII, P. 288. The inscription is assigned to the end of the 9th Century A. D. Nangaon Plates of Balavarman of Kāmarūpa (The Kāmarūpa Sāsanāvalī, P. 73.)

2. Ed. by Sri Anirudha Das, I.A.S., in *O.H.R J.*, Vol. XIII, No. 1. The inscription is attributed to the first part of the 9th Century A. D.

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## No. 43

### Hindol Plate of Kulastambha[1].

( C 9th Century A. D. )

शिव—

जयति सुरासुरसिद्धविद्याधरमौलिघृष्टचरणाब्जः ।
शशिमणि मयूखभासितपिङ्गजटाभासुरो गिरीशः ॥[2]

## No. 44

### Rāshṭrakūṭa Charter from Chinchani[3].

अर्द्धनारीश्वर—

गिरिसुताहरयोरविभिन्नतया-
र्विहरतोर्न्नियमार्थमवन्तु वः ।
सरसयावकभस्मविचित्रिता-
त्रिपथगापुलिने पदपङ्क्तयः ॥
शूलभिन्नस्य . विन्यस्तो वश्चुलुकापीतवारिधिः ।
दक्षिणाशामुखोत्तुङ्गभूभृत्पालितशासनः ॥

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1. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXVIII, P. 112. The inscription is assigned to the last part of the 9th Century A. D.

2. The same verse is given in No. 39 above in a slightly modified form.

3. Ed. by Dr. D, C. Sircar in *E.I.* XXXII, P. 51. The date of the inscription is Saka 848 (A. D. 926).

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# No. 45

## Andura Plates of Govinda IV[1].

## ( A. D. 929 )

शम्भु—

शम्भोर्यानि शिरःस्थितस्य फणिना पत्युर्मणीनां दिशा
द्योतन्ते परितः शतानि समणि ज्योतींषि जूटाटवीम् ।
एतस्तान्यु परिस्रवत्सुरसरित्सिक्तेन्दुकन्दोल्लस-
ज्ज्योत्स्नाकल्पलतालवालवलयश्रीभांजि भजतु वः ॥[2]

# No. 46

## Deoli Plates of Krisnā III[3].

## ( Rāṣṭrakūta )

## ( A. D. 940 )

त्रिपुरान्तक (शिव)—

जयति च गिरिजाकपोलबिम्बा-
दधिगतपत्रविचित्रितांसभित्तिः ।
त्रिपुरविजयिनः प्रियोपरोधा-
द्धृतमदनाभयदानशासनेव ॥

1. Ed. by Dr. V. V. Mirashi in *E. I.* XXXVI, P. 267. The inscription is dated in Saka year 851 (A. D. 929).

2. This is the third verse, invoked for Sambhu, the first and second being for Brahmā and Keśava respectively (See Vol. I, Pt. i, No, 21, P. 12 above)

3. Ed. by Dr. G. R. Bhandarkar in *E. I.* V, P. 192. The date of the inscription is Saka year 862 (A. D. 940)

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## No. 47

### Gorakhpur Copper-plate Grant of Jayāditya of Vijayapura[1].

शिव —

क्षित्यादिजयमानान्तमूर्त्तये विश्वगात्मने ।
मुनीनां ध्यानगम्याय समस्तव्यापिने नमः ॥

## No. 48

### A Grant of Dharaṇīvarāha of Vadhavā[2].
### ( C 10th Century A. D. )

धन्धेश्वर (शिव) —

पुण्यं व्योमसरिज्जलेन वहता चन्द्रांशुभिः शीतलं
सत्पुष्पं कनकारविन्दनिचयो निर्व्वाणसपनफलम् ।
व्यालालीविषकन्दलीमृगपतिप्रांतं न संतापदं
श्रीधन्धेश्वरमूर्भ्रि सुखदं वस्ताज्जटाकाननम ॥

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1. Ed. by Dr. F. Kielhorn in *I.A.*, Vol XXI, P.170. The date of this inscription is not known. But, palaeographically it is assigned to the beginning of the 10th Century A.D.

There are three more verses invoked after this which relate to Brahmā, Viṣṇu and Pārvati in order.

(Please see Vol. I, Pt i, No. 22, P. 12. Vol. II, Pt. ii. No. 11 and Vol. III, Pt. iii, No. 3)

2. Ed. by Dr. G. Buhler in *I. A.* Vol. XII, P. 193. The inscription belongs to the beginning of the 10th Century A. D.

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# No. 49

## Bhaturiya Inscription of Rājyapāla[1].
## ( East Bengal )
## ( C 10th Century A. D. )

नटराज शिव—

वेल्लद्दोर्दण्डवेगानिलविहतमहादमाधरोत्तुङ्गशृङ्ग-
ग्रावभ्रंशोपजातध्वनिचकितचलद्दिग्गजोन्मुक्तनादम् ।
पादन्यासान्निमज्जद्धरणितलभरा भुग्नभोगीन्द्रभोग-
न्नृत्तं वः पातु शम्भोर्म्मुकुटशशिकलालिङ्गितव्योमचन्द्रम् ॥

# No. 50

## Gudimallam Plates of the Bāṇa King Vikramāditya II[2].

ॐ नमश्शिवाय स्वस्ति ॥

शिव—

जयति स सर्व्वव्यापी यत्कृतपरिणद्धकन्धरामध्ये ।
गलभूषणाहिभोगप्रतिबिम्बमिव सुरदहनविषम् ॥१॥
जयति हुताशनविद्युद्विद्रुमसंघातनिभजटाभारः ।
यच्छिरसि मणिजटाभारक्तसरित्पद्ममालेव ॥२॥

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1. Ed. by Dr. D. C. Sircar, Ootacamund in *E. I.* XXXIII, P. 153. The inscription is assigned to the first half of the 10th Century A. D.

2. Ed. by Dr. E. Hultzsch in *E. I.* XVII, P. 4. The inscription belongs to about the middle of the 10th Century A. D.

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जयति प्रणवस्यार्द्धो लेखामात्रशिखाशशी यस्य ।
दहनदहनखिन्नविषधरवनानलदग्ध इव लक्ष्यः ॥३॥

जयत्यवधरसंकाशकन्धरश्चाहिकुण्डलम् ।
ललाटेक्षणमाकाशसरिन्मालाधरं वपुः ॥४॥

रुद्र :— जयति वृषेशो देवो ललाटनयनाग्निनिपतितानङ्गः ।
असुरपुरारि रुद्रो जगदुदयलयंकरो भीमः ॥५॥

जयति सनादात्थोसौ शक्त्यर्द्ध गुणाकरो विभुश्शम्भुः ।
संवृतमन्त्रार्था शद्वाद्यै र्गुणैरनुपलभ्यः ॥६॥

जयति जटाधरमौलिर्म्मन्दाकिनीपूरितमहामकुटेशः ।
गिरितनयार्प्पितभागो गुणगणरहितो विभुर्व्यापी ॥७॥

नमश्शिवाय स्वस्ति श्री ॥

जयति स कामाङ्ग-दहनो मस्तकन्यस्तमुग्धेन्दुः ।
कादितृणान्तस्येशो यो गुप्त्युत्पत्तिलयहेतुः ॥८॥[3]

3. The learned editor remarks that the metre seems incorrect.

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# No. 51

## Chandrehe Inscription of Prabodhaśiva.*

( A. D. 972 )

ॐ नमः शिवाय ॥

शर्व्वः (शिव)—

फणिश्वासश्यामे स्वनदमरनद्यम्भसि च य-
ज्जटाजूटाम्भोजे नयनशिखिविद्युद्विलसति ।
तथा चूड़ाचन्द्रद्युतिनिकरधारेव ककुभं
कपालानां माला तुलयति स शर्व्वो विजयते ॥१॥

हसश्रेणीहसितमहसां संहतिश्शङ्करस्य
स्फारीभूता वदनमभितो नागचर्म्मावृतस्य ।
किञ्चित्कण्ठच्छविकलुषिता मेघनिर्यन्मृगाङ्क-
च्छायां स्वच्छां सपदि दधती सम्पदं वो ददातु ॥२॥

नटराज शिव—

चारी-संचरणप्रवीणचरणव्यापारणाघूर्णित-
क्षोणीकुण्डनमत्फणीश्वरफणं विद्राणदिग्वारणम् ।
दोर्द्दण्डभ्रमणादकाण्डचलितब्रह्माण्डखण्डं मुदे
भूयाद्वो निविड़क्वणड्डमरुकं चण्डीपतेस्ताण्डवम् ॥३॥

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* Ed, by R. D, Banerji, in *E.I.* XXI, P. 149. The date of the inscription is Kālachuri Samvat 727 (A. D. 972).

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# No. 52

## A Stone Inscription from Ranod ( Narod) ( Gwalior )[1] ( A. D. 972 )

शम्भू नटराज-धूर्जटी-त्रिपुरविजयी—

संपूर्णाङ्गमशेषकल्मषमुषः सम्पन्नमप्यादरा-
द्दूरं पादतलावघट्टननमत्कैलासनश्यत्स्थिति ।
सानन्दं युगपत्सुरासुरसभा संरम्भदत्तव्यथं
शम्भोर्ल्लास्यपरिग्रहस्य दिशतु श्रेयांसि वः स्थानकम् ॥१॥

चरणभरावनतावनिविनिमत्कमठोरु कर्प्पराभोगा ।
नाट्यस्य धूर्ज्जटेर्धूरि वर्णपरिष्वष्करणी जयति ।२॥

उत्क्षिप्तो दण्डपादो ग्रहगणमुडुभिः सार्द्धमुत्तम्य भूयः
प्रायाद्यावत्स्वसीमामपरपदभरभ्रष्टपृष्ठा क्क भूमिः ।
ईत्थं दौस्थेपि रङ्गे गगनतलचलच्चारिकाचारवृत्ते-[
स्त्रायंतां वस्त्रिसन्ध्यं त्रिपुरविजयिनस्ताण्डवक्रीड़ितानि ॥३॥[2]

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1. Ed. by Dr. F. Kielhorn in *E. I.* I, PP. 354-355. The date is A. D. 97?.

2. The inscription begins with two more verses, invoking Gaṇeśa and Sarasvatī (See Vol. II, Pt. iii, No, 3)

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# No. 53

## Gaonri Plates of Vākpati Mūñja[1].
## ( A. D. 986 )

नीलकण्ठ—

याः स्फूर्ज्जत्फलभृद्विषानलमिलद्धूम्रप्रभाः प्रोल्लसन्-
मूर्द्धाबद्धशशाङ्ककोटिघटिता याः सैंहिकेयोपमाः ।
याश्चञ्चद्गिरिजाकपोललुलिताः कस्तूरिकाविभ्रमा-
स्ताः श्रीकण्ठकठोरकण्ठरुचयः श्रेयांसि पुष्णन्तु वः ॥[2]

---

1. Ed. by Dr. K. N. Dikshit, Simla, in *E. I.* XXIII, P. 108 f. The date of the inscription is V. S. 1038 (A. D. 981).

2. The same verse is also given in other sets of copper plates of Vākpati Muñja dated in V. S. 1043 (A. D. 986) (*E. I.* XXIII, PP. 111-112)

Malwā Inscription of Vākpati (*I. A.* Vol. VI, P. 51) A Copper-plate grant of Vākpatirāja of Dhārā (*I. A.* Vol. XIV, P. 160) The next verse invokes Rādhāvallabha (Srikriṣṇa) (See Vol, I, Pt. iii, No. 59, P, 136 above)

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## No 54

( A. D. 987 )[1]

हरि-हर—

पातां गो गरुड़ध्वजो हरहरी-
शुक्लासिताङ्गावजौ
शूलारिप्रहताहितौ त्रिभुवन-
स्योच्छेदरक्षाकरौ ।
शश्वद्भस्मपरार्ध्यकुङ्कुमरुची
दिक पीतवस्त्राम्बरौ
संयत्यन्धकभौमदर्पदलनौ
युष्मानुमाम पती ॥[2]

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1. Ed. by Dr. B Ch. Chhabra, New Delhi, in *E. I.* XXXIV, P. 81. The date of the epigraph is V. S 1043 (A. D. 987).

2. In this inscription another verse invoking Mu rāri (Viṣṇu) is given (See Vol I, Pt. i, No. 27, P. 15)

In the *Līlāvatīprakāśa*, a commentary on the Līlāvatī of Vallabha Achārya, by Vardhamāna, we get the following verse expressing the 'Hari-Hara' cult, which seems to have been popular since the 10th century A.D. :—

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# No. 55

## Ghumli Plates of Bashkaladeva*.

## ( A. D. 989 )

शिव—

योऽभ्युदयश्च पान्तु वो
व्योमकेशस्य जटाबन्धेन्दुरश्मयः ।
भान्ति ये शैलजाकण्ठे
मालतीमालिका इव ॥

---

एकत्र शूलमपरत्र विषप्रसून-
मन्यत्र कीर्त्तिरपरत्र च पीतवासः ।
तत्पातु वर्म्मंशशलक्ष्मकलाकिरीट-
निष्पिष्टकैटभहृदोर्मम वान्छितानि ॥

(Vide *Notices of Sanskrit MSS.*, by Rajandralal Mitra, Vol. III, Pt ii, P. 173 (1875)

* Ed. by Dr. D. C. Sircar, in *E. I.* XXXI, P. 14. The inscription is dated in V. S. 1045 (A.D, 989)

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# No. 56

## Dewal Praśasti of Lalla, the Chhinda*.

( A. D. 992 )

ॐ नमः शिवाय ॥

शिव—

हेलाङ्गुष्ठाग्रपीड़ाभरनमदचलोत्संगसम्भारदूर
भ्रश्यद्भूभारतिर्यग्दलितमणिफणामण्डले भोगिराजे।
तत्कालोद्भ्रान्तलोकत्रितयकृतमहास्तोत्रमन्त्रावतारः
पायाद्वः पार्व्वतीशः शमितदशशिरःशौर्यवीर्यावलेपः ॥
शूलक्षतद्विरददानवकुम्भमुक्त-
मुक्ताकलापकलितामलकण्ठकान्तिः।
विश्वं पुनातु गिरिजा वदनावधूत-
चन्द्रोपनीतपरिवेष मिवोद्वहन्ती ॥

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* Ed. by Dr. G. Buhler in *E. I.* I, P. 77.
The date of the inscription is A. D. 992.

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# No. 57

## Maser Inscription of Sulki Chief.[1]
## ( C 10th Century A. D. )

नमः शम्भवे ॥

शिव—

दृष्ट्वा कण्ठे सुरत्नां मदनफलयुतां भूतविद्रावणाख्यम्
पाणौ वद्धां प्रियाया विपधरदमना—U——U—— ।
कृत्यं नीहारपत्न्याः सकलमिदमिति प्रत्यजन् पन्नगादिन्
गौरीवक्त्राम्बुजालिः प्रकिरतु दुरितं चन्द्रशीर्षो भवो वः ॥[2]

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1. Ed. by M. Venkataramayyā, Ootacamund, in *E.I.* XXIX, P. 27. The inscription is attributed to the 10th century A. D.

2. The other verses of this epigraph invoke Mātrikā and Pārvatī (See Vol, II, Pt ii, No. 12)

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# No. 58

## Pettasara Grant of Neṭṭabhañja[1].
## ( *Circa* the 10th Century A. D. )

शिव—

जयतु[2] कुसुमबाणप्राणविक्षोभदक्षम्
स्वकिरणपरिवेषौर्जित्यजीर्णोन्दुलेखम् ।
त्रिभुवनभुवनान्तर्द्योतभास्वत्प्रदीपम्
कनक निकषगौरं चारुनेत्रं हरस्य ॥१॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वरेन्दुत्विषः
प्रालेयाचलशृङ्गकोटय इव त्वङ्शन्ति येत्युन्नताः ।
नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा–
स्ते सर्व्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः ॥२॥

1. Ed. by C. C. Das Gupta, Calcutta, in *E. I.* XXVII, P. 338.

2. In some inscriptions *Jayati* is used. The same verses are mentioned in the following grants of the Bhañja Kings of Orissa :—

(1) Dasapalla Plates of Satṛbhañja (*E. I.* XXIX, P. 192)
(2) Jangalpadu Plates of Shatṛbhañja (*E.I.* XXX, P. 253)
(3) Orissa Plates of Vidyādharabhañja (*E. I.* IX, P. 275)
(4) Ganjam Plates of Netṛibhañjadeva (*E. I.* XVIII, PP. 293-295)
(5) Ganjam Plates of Vidyādharabhañjadeva (*E.I.* XVIII, P. 296)
(6) Komanda Copper-plate of Neṭṭabhañja (*E. I.* XXIV, P. 174)

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# No. 59

## Anbil Plates of Sundara-Chola[3].
## ( *Circa* the 10th Century A. D. )

नटराज (शिव)—

ये वेगाकृष्ट–विश्वाचलवलयमहागह्वरोद्यन्निनाद–
व्याभीताशेषदेवासुरपरिकलिताकाण्डसंहारशंकाः ।
आशाचक्रावसानावधिपरिविसृतास्ताण्डवव्यापृतास्ते
वाहादण्डाश्चिरं वो विदधतु महतींभूतिमर्धेन्दुमौलेः ॥[4]

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(7) Two grants of Bhañja Kings of Vañjulvaka (*E. I.* XXVIII, PP. 276-281)

(8) Daspalla Plates of Neṭṭabhañja (*J. B. O. R. S.* Vol. VI, P. 276)

(9) Tekkali Plates of Satrubhañja (*J. B. O. R. S.* Vol. XVIII, P. 381–389)

(10) Gumusur Plates of Neṭribhañjadeva (*Arch. Sur. Mayurbhanja* Vol. I, P. 146)

(11) C. P.Grant of Vidyādharabhañja (*Ibid* P. 149)

3. Ed, by J. A. Gopinatha Rao, in *E. I.* XV, PP. 58-59. The inscription is assigned to the 10th century A. D. on palaeographical consideration.

4. The first two verses of this epigraph invoke Hari (See Vol. I, Pt. i, No. 28, P. 45 above)

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# No. 60

## Grants of Gayāḍa Tuṅga[1].
## ( *Circa* the 10th Century A. D. )

शिव—

> विशुद्धज्ञानदेहाय त्रिवेदिदिव्यचक्षुषे।
> श्रेयःप्राप्तिनिमित्ताय नमः सोमार्द्धधारिणे ।[2]

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1. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXXIV, P. 95. The inscription belongs to the 10th century A. D. on palaeographical grounds.

   The same verse is found in the following inscription—

   Phulasara Copper-plate grant of the Gaṅga Kīrttirājadeva, edited by Satyanarayana Rajaguru (the author) in *JAHRS*. Vol. III, Pt. i, P.39.

2. It is curious to note here that the same verse is used as *Maṅgalācaraṇa* in the *Ślokavārtika* by the great Mīmāmsist, Bhaṭṭa Kumārila (8th century A. D.) and also in the *Devīmāhātmyam*. (See *I. H. Q.* Vol. I, PP. 759_760). According to N. Aiyaswami, this verse belongs to a period before Kumārila Bhaṭṭa as it was known to Gauḍapāda. But, Mr. Aiyaswami did not refer to the inscription of Gayāḍa Tuṅga.

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# No. 61

## Tandikonda Grant of Ammarāja II[1].
### ( *Circa* the 10th Century A. D. )

शिव—

श्रीवागीशकराब्जानां स्वपादनखचन्द्रमाः ।
देयात्शिवस्स्वयं शं वः क्रियाकार्यं हि कारणम् ॥

# No. 62

## The Gauri Inscription of Pravodhaśiva[2].
### ( *Circa* the 10th Century A. D. )

ॐ नमः शिवाय ॥

शिव—

लाङ्कावीरेन्द्रवाहूव्यतिकरचटुलस्फाटिकाद्रीन्द्रकोटि-
श्रेणिसंघट्टविभ्यद्गगनचरवरच्छत्रदिक्चक्रवालम् ।
————U—ला जगदकृत तदाक्रन्दनिर्ह्रादघोर-
स्वच्छन्दः सोद्रिवासी मुदमुपचिनुताच्चन्द्रचूडामणिर्व्वः ॥

नन्दिन्केयं प्रविष्टा पशुपति UU——Uदेवीति मन्ये
मिथ्यैतन्नास्य सान्याUUUUUU——U——U—शा
मुग्धे त्वद्रूपधारी त्रिदशरिपुरसौ दृश्यतां पातितोग्रे
केनास्त्रेणेति देव्या कटुवचनजितः पातु मौनी शिवो वः ॥

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1. Ed. by Bhavaraj V. Krishnarao, Rajahmundry, in *E. I.* XXIII, P. 166. The inscription belongs to the 10th century A. D.

2 Ed, by R. D. Banerji in *E. I.* XXII, PP. 129 130. The inscription belongs to about the 10th century A. D.

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# No. 63

Grant of Raṇastambhadeva.*
( Orissa, Śulki dynasty )
( *Circa* the 10th Century A. D. )

गिरीश—

जयत्यसुरसिद्धविद्याधरमुकुटघृष्टचरणाब्जः ।
शशिमणिमयूखभासितपिङ्गजटाभास्वरो गिरीशः ॥

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* Ed. by Mahāmahopādhyāya Haraprasad Shastri in *J. B. O. R. S.*, Vol. IV, P. 169. The inscription is not dated. But, we presume that Raṇastambha, the donor of this grant belongs to the 10th century A. D. from palaeographical consideration.

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# No. 64

## Bilhari Stone Inscription of the Rulers of Chedi.*

( The 10th Century A. D. )

ॐ नमः शिवाय ॥

शम्भु—

पायाद्वः स समस्तमङ्गलनिधिः शम्भोर्जटाजूटको
यस्मिँल्लोललसद्युमण्डलगलन्मन्दाकिनीवारिभिः।
गाढ़ग्रन्थिनिपीडितोरगपतिप्रस्फारपुंल्लत्फणा-
भीमव्यावृतवल्कमारुतधृतैः श्वेतातपत्रायितम् ॥१॥

अपि च ॥

अव्याद्वश्चन्द्रचूड़स्य लोचनार्चिष्मतः शिखा।
मित्रमेष स्मरस्येति दग्धुं विधुमिवोद्गता ॥२॥

यं खेलाय षड़ाननः शिशुतया कृत्वा ग्रहं मार्गति
ग्रन्थो यश्च दुरोदरैः पुरभिदो देव्या समं दीव्यतः।
केलीकोपकथासु येन तनुते हेतिक्रियां पार्व्वती
पायाद्वः स जटावनैककुसुमं शार्व्वः सुधादीधितिः ॥३॥

दिक्षु प्रेंखाभियोगप्रवलितवलनाविभ्रमाकाण्डचण्डै-
र्दोर्दण्डानां प्रकामप्रथिमभरनिलैर्दूरमुत्सारितासु।
किंच प्रस्फारचारीनमदवनिवशाद्देव्यामि याते महत्ता-
मव्यादव्याहतेच्छं त्रिपुरविजयिनस्ताण्डवाड़म्बरम्वः ॥४॥

* Ed. by Dr. F. Kielhorn in *E. I.* I, P. 254. The date of the inscription is about the end of the 10th century A.D.

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# No. 65

## Copperplate Grant of Silāhāra Chhadvaidēva.[1]

### ( The 10th Century A. D. )

हरि-हर—

श्रीव्वर्द्धतां नवोद्यानराजीवायतनेत्तृया[2] ।
शिवः सहोमया चास्तां राजीवायतनेत्तृया ॥१॥

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतम्[3] ॥२॥

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1. Ed. by Prof. V. V. Mirashi in *E. I.* XXVI, P. 288. The inscription belongs to about the last part of the 10th century A. D.

2. The learned editor, Prof. Mirashi, suggests that the expression means, 'who resorts to (Vishnu) whose eyes are long like a fresh garden-lotus.'

3. The second verse is given in :—
   (1) Radhanpur plates of Govinda III (Rāṣṭrakūta) of Saka 730 (A. D. 808) (*E. I.* VI, P. 242)
   (2) Plates of Dantivarman of Gujarat of Saka 789 (A, D. 867) (*E.I.* VI, P. 287)
   (3) Cambay plates of Govinda IV of Saka 852 (A.D. 930) (*E.I.* VII, P. 36)
   (4) Sirur inscription of the time of Amoghavarsha I (A.D. 866) (*E.I.* VII, P. 205)
   (5) Dhuliya plates of Karkarāja (8th century A. D. ?) (*E.I.* VIII, P. 184)
   (6) Two grants of Indrarāja (*E.I.* IX, PP. 29 and 33)
   (7) Paithan plates of Govinda III (A.D, 794) (*E.I.* III, P. 105)

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(8) Bhadana grant of Aparajita (A.D. 997) (*E.I.* III, P. 271)
(9) Rāshṭrakuta grant of Krishnā II (A. D. 910)
(*E.I.* I, P, 53)
(10) Talegaon Copper-plates of Krishnarāja I (A.D. 768)
(*E.I.* XIII, P. 279)
(11) Bhandak plates of Krishnarāja (A.D. 772)
(*E.I.* XIV, P. 123)
(12) Sanjan plates of Amoghavarsha I (A,D. 871)
(*E.I.* XVIII, P. 243)
(13) Surat plates of Karkkarāja Suvarnavarsha (S. 743)
(*E.I.* XXI, P. 140)
(14) New Copper-plate of Dhruva II (Gujarat Rashṭrakuṭa)
(*E.I.* XXII, P. 71)
(15) Brahmanapalli grant of Karkka (S. 746)
(*E.I.* XXII, P, 80)
(16) Jethwai plates of the Rāshṭrakuṭa Queen Silamahādevī
(*E.I.* XXII, P. 105)
(17) Bhor Museum Copper-plates of Dhruva Dhārāvarsha
(*E.I.* XXII, P. 182)
(18) Anjanavati plates of Govinda III (*E.I.* XXIII, P. 13)
(19) Sīsavai grant of Govinda III (S. 729)
(*E.I* XXIII, PP, 204-218)
(20) Pimpari plates of Dhārāvarsha-Dhinvarāja
(*E I.* X, P. 85)
(21) Javakheda plates of Amoghavarsha I (S. 742)
(*E.I.* XXXII, P. 130)
(22) Jharika grant of Rāshṭrakuṭa Govinda III (S. 725)
(*E.I.* XXXII, P. 160)
(23) Nesarika grant of Govinda III (S. 727)
(*E. I.* XXXIV, P. 128)
(24) Inscription from Kāvi (*I.A.* Vol. V, P. 145)
(25) Grant of Govinda III (*I.A.* Vol. VI, P. 65)
(26) Sanskrit and old Canarese Inscription (*I.A* Vol. XI,
PP. 111 & 157)
(27) Sanskrit and old Canarese Inscription (*I.A.* Vol. XII,
PP, 158, 181 and 218)
(28) Do Do

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# No. 66

## Samgamner Copper-plate Inscription.*

## ( A. D. 1000 )

ॐ नमः शिवाय ।।

चन्द्रशेखर :—

त्रयमपि भुवनानामीषुदुन्मेषमात्रात्–
प्रभवति लयशेषं यन्निमेषादुपैति ।
अतिशयितचरित्रो योगिनामप्यगम्यः
स ईह जयतु देवः चारुचन्द्राङ्कमौलिः ।।१।।

भुवनभवनहेतुः दुष्कृताम्भोधिसेतुः-
विहितमदनमाथः पार्व्वतीप्राणनाथः ।
निहतमरुदरीशः पातु भिल्लममीशः**
करतलकृतशूलः सर्व्वदा चन्द्रचूलः ।।२।।

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(29) Rāṭhor grant (*I.A.* Vol. XIII, P. 66)
(30) Devali plates of Govinda (*E. I.* XXXV; P. 275)
(31) Jambgaon plates of Indra III, Saka 836 (*E, I.* XXXVI, P. 232)
(32) Dharur plates of Rashṭrakuṭa Govinda III; Saka 728 (*E.I.* XXXVI; P. 290)

* Ed. by Dr. F. Keilhorn in *E. I.* II; P. 217. The date of the inscription is Saka 922 (A. D. 1000)

** The metre is not correct. The preceding verse is also full of errors. So, we have not given the third verse.

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# No. 67

## Stone Inscription of Kokkala*.

## ( Khajuraho )

## ( A. D. 1000 )

ॐ नमः शिवाय ॥

शङ्कर—

स्फूर्जत्स्फारफणाकलापविकसद्भीमस्फटाभासुरं
भास्वत्तारतरातिरेकविलसच्चन्द्रार्द्धचिह्नीकृतम् ।
प्रोद्यल्लोलविलोचनानलमिलज्ज्वालावलीपङ्क्तिलं
वन्दे सुंदरवैद्यनाथविधृतं वन्द्यं जटामण्डलम् ॥१॥

यस्य प्रेतवने निवासभवनं भूतैः प्रभुत्वं भृशं
भूतिर्भूषणमङ्गरागरचना प्रीतिर्द्दुगान्तं प्रति ।
कण्ठे तिष्ठति कालकूटमशिवोप्येवं शिवो यः स्थितः
सर्वव्याधिहरश्चराचरधरः पायात्स वः शङ्करः ॥२॥

यं वेदान्तविदो वदन्ति मनसः सङ्कल्पभूतं शिवं
ब्रह्मैकं परमक्षरं तमजरं तं(?)चामरं तद्विदः ।
अधन्ये तं शिवमेव बुद्धममलं त्वन्ये जिन वामनं
तस्मै सर्वमयैक्वकारणपरं शर्वाय नित्यं नमः ॥३॥

माहेन्द्रोपेन्द्ररौद्रज्वरविषममहादुष्टकष्टाभिभूताः
भूतैः प्रत्यग्रभूतैः प्रतिदिनमुदितैर्यातुधानैर्गृहीताः ।
घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटोपकुष्ठप्रदुष्टा
दृष्ट्वा निश्यन्त्यनिष्ठा स्फुटविकटजटाजूटमेते त्वदीयम् ॥४॥

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* Ed. by Dr, F. Keilhorn in *E. I.* I, PP. 148–149. The date of the inscription is V, S. 1058 (A, D, 1000)

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# No. 68

## Kharepatan Plates of Raṭṭarāja[1].

( A. D. 1008 )

ॐ नमः शिवाय ॥

शिव—

हेल्लोलालितचण्डदण्डचरणाङ्गुष्ठाग्रभागाहत-
स्वर्गङ्गोद्गतशुक्तिसम्पुटगलन्मुक्ताभृतं ताण्डवे ।
पाणौ वीक्ष्यकपालमाश्वथ जटाचन्द्रामृतोज्जीवितं
कङ्कालं च यदद्भुतं स्मितमवत्वीशान तद्वश्चिरम् ॥

# No. 69

## Kalas-Budrukh Plates of Bhillama III[2].

( A. D. 1025 )

ॐ नमः सर्व्वज्ञाय ॥

चन्द्रशेखर :—

सनातनाङ्गास्त्रिदशानतांह्रयो
हिरण्यगर्भाच्युतचन्द्रमौलयः ।
उत्पत्तिरक्षाप्रलयैकहेतवो
निःशेषविश्वस्य शिवं दिशंतु वः ॥

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1. Ed. by Dr. F. Keilhorn in *E. I.* III, P. 297. The date of the inscription is Saka year 930 (A.D. 1008)

2. Ed. by J. F. Fleet in *I.A.* Vol. XVII, P. 120. The inscription is dated in Saka 948 (A.D. 1025)

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# No. 70

## Bhanpur Plates of Chhittarājadeva[1].
## ( A. D. 1026 )

शिव—

स वः पातु शिवो नित्यं यन्मौलौ भाति जाह्नवी।
सुमेरुशिखरोद्गच्छदच्छचन्द्रकलोपमा ॥[2]

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1. Ed. by Dr. J F. Fleet in *E. I.* XII, P. 261. The date of the inscription is A. D. 1026.

2. It is also used in a Copper-plate inscription of Mummunirāja (SS. 971) (Vide *E. I.* XXV, PP. 55-56) The first verse invokes Gaṇeśa (Vide Vol. II, Pt. iii, No. 4)

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# No. 71

## Mayurbhanj Copper-plate Inscription of Narendrabhañjadeva.[1] (A. D. 1029)

भवानीशशिव—

सकलभुवनैकनाथो भवभयभिदुरो भवो[2] भवानीशः।
विविधसमाधिविधिज्ञः सर्व्वज्ञो वः शिवायास्तु ॥[3]

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1. Ed. by Dr. R. C. Majumdar in *E. I.* XXV, P. 155. The inscription is dated in the Bhauma Samvat 293 (A. D. 1029)

   (N.B. The learned editor wrongly identifies the Samvat with the Harsha Samvat)

2. Read भववो ।

3. The same verse is used in the following inscriptions:—

   (1) Adipur Copper-plate of Narendrabhañjadeva (*E. I.* XXV, PP. 159–160)

   (2) Keśari Copper-plates of Satrubhañjadeva (*E.I.* XXV, P. 162)

   (3) Khaṇḍadeuli (Mayurbhanj) Inscription of Raṇabhañjadeva (*J.B.O.R.S.*, Vol. IV, P. 175)

   (4) Two Bamanghaṭi plates of Raṇabhañjadeva (*Arch. Sur. Mayurbhanj*, Vol. I, PP. 141 & 144)

   (5) Bhañja grant from Khiching (*E.I.* XXX, P. 224)

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# No. 72

## Banapur Plates of Indraratha[1]
( Somavaṁśī )
( *Circa* 11th Century A. D. )

शिव—

इन्दोर्जटासुविशदोऽग्निशिखापिशङ्गी
लालाटचक्षुषि गलद्विषमञ्जनाभम् ।
सत्त्वंरजस्तम इति त्रिगुणस्य तस्य
स्थानक्रमं गतवातेऽस्तु नमः शिवाय[2] ॥

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1. Published by Dr. K. B. Tripathi in the *Jhankara* (Oriya monthly journal), 18th year, 10th number, P. 665. The date of the inscription is about the beginning of the 11th century A. D.

2. This inscription is also published by Dr. K. B. Tripathi in *J.A.S.B.* (*N.S.*)

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# No. 73

## Bargaon Grant of Ratnapāla*.
## ( The 11th Century A. D )

शङ्कर (शिव)—

द्रष्टेव प्रतिबिम्बकैर्न्नखगतैः स्वैर्न्नृत्यसम्पद्विधेः
सोवश्वीव गतिं शुभां प्रकटयन्दृश्योनिशान्ताण्डवीम् ।
एवं यः परमात्मवत् पृथुगुणो ह्येकोप्यनेकी भवन्
प्राकाम्यन्दधदेव भाति भुवने स स्तात् श्रिये शङ्करः ॥

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* Ed. in *J. A. S. B.* Vol. LXVII, P. 115. Re-edited by Padmanātha Bhattacharya in the *Kamarapa-śāsanāvalī*, PP. 91-92. Produced in the *History of Assam* by Sir Edward Gate.

The inscription belongs to the 1st half of the 11th Century A. D. It is also used in Soyalkuchi grant of Ratnapāla (*J. A. S. B.* 1898, P. 120)

The second verse of this inscription invokes the Lauhitya–Sindhu (river) (Vide Vol. III, Pt. iv, No. 37)

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# No. 74

## A Sanskrit Grant and Inscription.[1]
## W. Chālukya Dynasty.
## ( A. D. 1050 )

ॐ नमो विनायकाय ॥ स्वस्ति जयोभ्युदयश्च ॥

शिव —

बाणं वीणाक्षमाले कमलमहिमथो वीजपूरं त्रिशूलं
खट्वाङ्गं दानहस्ताभयकरसहिताः पाणयो धारयन्तः ।
रक्षन्तु व्यजयन्तः सफलरसमयं देवदेवस्य चित्तं
नोचेदेवं कथं वा त्रिभुवनमखिलं पालितं दानवेभ्यः[2] ॥

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1. Ed. by H. H. Dhruva in *I.A.* Vol. XII, P. 201. The inscription is dated in Saka 972 (A.D. 1050)

2. It is also used in the Ekallahāra grant of Tribhuvanapāla (A.D. 1050) (*E.I.* XXXV, PP. 15-16)

The second and the third verses of this inscription invoke Hari and Brahman (Vide Vol. I, Pt. I, No. 32 and Vol. III No. 7)

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# No. 75

## Gauhāṭi Plates of Indrapāla.[1]

## ( The 11th Century A. D. )

शम्भु—

खट्वाङ्गं परशुर्वृषः शशिकलेत्यादि त्वदीयं मया
सर्व्वस्वं जितमद्य-नामकितव-प्रत्यर्पितं ते पुनः।
प्रेष्या केवलमस्तु मे जलवहा गङ्गेति गौरीगिरा
शम्भोर्द्यूतकलाजितस्य जयति व्रीडाविनम्रं शिरः[2] ॥

1. Ed. by Dr. Hornly in *J. A. S. B.* 1897, No. I, P. 113. Re-produced in the *Kāmarapa-śasanāvalī*, P. 117.

   The inscription is assigned to the middle of the 11th century A. D.

2. The same verse is also given in Gayākuchi grant of Indrapāla (*Kāmarapa-śāsanāvalī*, P. 133)

   In this inscription the river Lauhitya (Brahmaputra) is also invoked (Vide Vol. III, Pt. iv, No. 38)

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# No. 76

## Fragmentary Inscription from Gayā ( of Viśvarūpa or Viśvāditya, year 5 of Vigrahapāla )[1].

( The 11th Century A. D. )

ॐ नमः शिवाय ॥

शङ्कर—

दयाभाण्डागारं निरवधिजगद्दोषविजयि
स्फुरद्ज्ञानज्योतिःप्रसरनिहतध्वान्तनिचयम् ।
किमप्यन्तःशान्तं सहजसुखपीयूषलहरी
U————Ur[2] हृदयमंघो हरतु वः[3] ॥

1. Ed. by Dr. D. C. Sircar in *E. I.* XXXVI, PP. 89-90. The inscription belongs to about the middle of the 11th century A. D.

2. The word is probably the name of *Saṅkara* or *Gaṅgādhara*.

3. The next verse of this inscription invokes Gayākṣetra (Vide Vol. III, Pt. ii, No. 17)

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# No. 77

## Mandhata Plates of Jayasimha of Dhārā[1].

## (A. D. 1055)

शिव—

जयति व्योमकेशोसौ यस्सर्गाय विभर्त्तिताम् ।
ऐन्दवीं शिरसा लेखां जगद्वीजांकुराकृतिम् ॥
तन्वन्तु वो स्मराराते: कल्याणमनिशं जटा: ।
कल्पान्तसमयोद्दामतडिद्वलयपिङ्गला:[2] ॥

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1. Ed. by Dr. F. Keilhorn in *E. I.* III, P. 48. The date of the inscription is V.S. 1112 (A. D. 1055)

2. The same verse is also given in the following inscriptions :—
   (1) Banswara plates of Bhojadeva (V.S. 1076 or A. D. 1020) (*I.A.* XLI, P. 201) & (*E.I.* XI, P. 182)
   (2) Betma plates of Bhojadeva (V.S. 1076) (*E, I.* XVIII, P. 322)
   (3) The Kadambapadraka grant of Naravarman (V.S. 1167) (*E. I.* XX, P. 106)
   (4) Shergadh Inscription of the Paramāra Udayāditya (*E.I.* XXIII, P. 135)
   (5) Bhopal plates of Mahākumāra Harichandradeva (*E. I.* XXIV, P. 232)
   (6) Mahudi plates of Paramāra Bhoja (V.S. 1074) (*E. I.* XXXIII, P. 217)
   (7) Malwā Inscription of Bhoja (*I.A.* Vol. VI, P. 53)
   (8) Bhopal plates of Udayavarman (A. D. 1200) (*I.A.* Vol. XI, P. 25)
   (9) Grant of Jayapāla (V.S. 1231) (*I.A.* Vol. XVIII, P. 82)

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# No. 78

## Bankapur Inscription of Somesvara I*.
## ( A. D. 1055 )

शिव—

प्रत्यत्तवस्तुविषयाय जगद्धिताय
विश्वस्थितिप्रलयसम्भवकारणाय ।
सर्व्वात्मने विजितकोपमनोभवाय
तुभ्यं नमः स्वभुवनप्रभवे शिवाय ॥

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**(10) Copper-plate grant of Jayavarmadeva**
**(*I.A.* Vol. XIX, PP. 350 and 352)**

**(11) Indore Museum plates of Bhojadeva**
**(V.S. 1079 or A.D. 1022) (*I.H.Q.* Vol. VIII, P. 311)**

*** Ed. by Lionel D. Barnett in *E.I.* XIII, P. 170. The date of the inscription is in Saka 977 (A.D. 1055)**

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# No. 79

## Panahera Inscription of the time of Jayasimhadeva of Malwa[1].

## ( A. D. 1059 )

ॐ नमः शिवाय ॥

महादेव—

धृतगगनसिंधुपट्टः शैलसुताशालभंजिकासुभगः ।
जयति जगत्त्रयमण्डपमूलस्तम्भो महादेवः[2] ॥१॥

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1. Ed. by R. R. Haldar, Ajmer, in *E.I.* XXI, P 44. The date of the inscription is V. S. 1116 (A. D. 1059)

2. After this, there are a few more verses, relating to Hara and Hari, which have not been read owing to obliteration. The fragmentary *pādas* of the next two verses, referring to Siva, are given below :—

—U—UU—U शांककलया सद्यः प्रपद्यामृतं
वामः प्राप्य सुरां जगाम गरलप्रासादघोरः सुखं ।
ईशानेन समुद्रमन्थनविधौ नेत्रीकृतः पन्नगो
———UU—U—UUU———U——U तै ॥२॥

द्धूमैर्म्मसलिताः पुनश्च दलिताश्चूडेन्दुलेखांशुभिः ।
भूयः स्फारभुजगभोगगरलश्वासोर्म्मिभिः संभृताः ।
शंभोः पातु कठोरकंठ UU———U———U— ॥३॥

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# No. 80

## Halāyudha-stotra from the Amareśvara Temple*
## ( at Māndhātā on the bank of the Narmadā )
## ( A. D. 1063 )

ॐ नमः शिवाय ॥

महाकाल (शिव) :—

एको देवः स जयति शिवः केवलज्ञानमूर्त्ति-
र्देवी सा च त्रिभुवनमिदं यद्विभूतिप्रपञ्चः ।
यत्कूटस्थं मिथुनमविनाभावसम्बन्धयोगा-
न्मिश्रीभूतं तदखिलजगज्जन्मवीजं नमामि ॥१॥

एकः स्रष्टा सकलजगतामादिभूतः स्वयंभू-
स्राता तेषां त्रिभुवनगुरुर्वासुदेवः प्रसिद्धः ।
यस्तौ द्वावप्यतुलमहिमा संहरत्यन्तकाले
कस्तस्यान्यो भवति सदृशः श्रीमहाकालमूर्त्तेः ॥२॥

वक्तुं वाञ्छां हर निरवधि त्वन्महिम्नः स्वरूपं
चेतश्चैतत्कतिपयपदज्ञानमात्रावसन्नम् ।
ज्ञात्वैवेदं त्रिनयन मया त्वद्गुणस्तोत्रभक्त्या
स्वात्मन्येव स्वयमपि कृतो धृष्टतापट्टवन्धः ॥३॥

वागीशस्त्वं युगपदखिलज्ञानसम्पत्तियुक्तः
का ते तुष्टिः स्तुतिरचनया मादृशस्याल्पशक्तेः ।

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* Ed. by P. P. Subrahmanya Sastri, in *E. I.* XXV, PP. 175-182. The date of the inscription is V. S. 1120 (A. D. 1063)

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एवं ज्ञात्वा हर विरमति स्तोत्रहेतौ हठान्मे
भक्त्यावेशात्प्रसरति मुखाद्भारती किं करोमि ॥४॥

यत्ते तत्वं निरुपधि परं वाङ्मनःपारभूतं
ब्रह्मादीनामपि हर गिरस्तत्र भग्नाः प्रवेष्टुम् ।
अर्वाचीनं यदपरमिदं पार्वतीवल्लभन्ते
रूपं भक्त्या वरद तदहं वाग्भिरभ्यर्च्चयामि ॥५॥

अन्यैः स्तोत्रं रचितममृतस्यन्दिभिर्वाग्विलासैः
फल्गुप्रायैः किमिदमियता त्यज्यते मद्वचोभिः ।
किंवा कैश्चित्कनककमलैरर्चितं पादपीठं
भक्त्या शंभो न पुनरपरः पूजयत्यर्क्कपुष्पैः ॥६॥

पथ्याहारौ हर जलमचां यौ च यौ पङ्कजानां
मित्रामित्रौ वरद द्विविधां दाहकग्राहकौ यौ ।
यौ गन्धस्य प्रजनवहनौ तानहं तुष्टिहेतो-
रष्टौ वन्दे त्रिभुवनगुरोर्मूर्त्तिभेदांस्तवैतान् ॥७॥

संसारेस्मिनध्रुवमसुलभं मानुषं जन्म लब्ध्वा
युष्मानेको भजति सुकृती कश्चिदन्यं च देवम् ।
आरूढोऽपि स्मरहर गिरिं रोहणं भाग्ययोगा-
देको रत्नं कलयति महत्काचमन्यश्च फल्गु ॥८॥

ये त्वामर्हन्सुगत इति वा भक्तियोगाद्भजन्ते
तेभ्यः शम्भो फलमभिमतं त्वं ददासीति युक्तम् ।
अध्वक्लान्तैः स्वरुचिरुचिरं नाम किञ्चिद्गृहीत्वा
शीतं पीतं जलमिह जनैः किं न तृप्तिं करोति ॥९॥

आदित्यादिग्रहपरिकरो याति चायाति नित्यं
कालश्चायं दिवसरजनीपक्षमासर्तुचिह्नः ।

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एतत्सर्व्वं ननु न घटते प्रेरकत्वं विना ते
कार्ये चास्मिन्न पुनरपरस्यास्ति सामर्थ्यमेतत् ॥१०॥

तस्यागारे गिरिश रमते धेनुवत्कामधेनुः
क्रीड़ावाटे विटपिसदृशः कल्पते कल्पवृक्षः ।
लाक्षारत्नामणिरिव करे तस्य चिन्तामणिः स्या-
द्यस्मिन् सिद्धः सकृदपि कृपादृष्टिपातप्रसादः ॥११॥

मौलौ लोलत्रिदशतटिनीतोयशीतेमृतांशुं
कण्ठे क्रूरं कवलितविषश्यामले व्यालराजम् ।
ज्योत्स्नागौरे वपुषि विशदं बिभ्रतो भस्मरागं
ज्ञात्वा सम्यक्त्रिनयन मया योगभूषा तवैव ॥१२॥

धत्ते शोभां घुसृणतिलकस्पर्धि चक्षुर्ललाटे
मौलौ लग्ना त्रिदशतटिनी मालिनीमालिकेव ।
क्ष्वेड़ं क्रीड़ामृगमदमयी पत्रलेखेव कण्ठे
श्लाघ्यः शम्भो स्फुरति सहजः कोपि भूषाविधिस्ते ॥१३॥

दग्धं येन त्रिभुवनमिदं देव दुर्व्वारधाम्ना
दग्धः सोपि त्रिनयन भवद्दृष्टिपातेन कामः ।
युक्तं चैतद्भवति पुरुषो यः परस्योपतापी
तस्यावश्यं पतति शिरसि क्रोधदण्डः प्रभूणाम् ॥१४॥

कस्य क्षेमो भवति वलिना स्पर्धमानस्य सार्धं
यस्त्वत्कोपात्त्रिनयन भवच्चक्षुषा वञ्चितोभूत् ।
प्रेम्णा दष्टेऽधरकिसलये दृष्टवान् यः स गामी
लीलानृत्यचतुरवनिताभ्रूलताप्रेक्षणानि ॥१५॥

ये दारिद्र्योपहतवपुषो ये च दौर्भाग्यदग्धा
ये वा शत्रुव्यसनविकला ये च मौर्ख्योपतप्ताः ।

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ये वा कैश्चित् त्रिनयन दृढं पीडिता दुःखशोकैः-
स्तेषामेकस्त्वमसि शरणं तर्षितानामिवाम्भः ॥१६॥

श्लाघ्यं जन्म श्रुतिपरिणतिः सत्क्रियायां प्रवृत्तिः
प्रौढिः शास्त्रे ललितमधुरा संस्कृता भारती च ।
स्फीता लक्ष्मीर्वपुरपि दृढं चन्द्रलेखाङ्कमौले
युष्मत्सेवापदविरहितं सर्वमेतत्पलालम् ॥१७॥

त्वत्पूजायां कुसुमहरणे धावतः पादयुग्मं
यत्पाषाणव्रजपरिकरोत्कीर्णरेखाङ्कमासीत् ।
यत्तस्यैव त्वदनु चरतो रुद्रलोकं गतस्य
ब्रह्मादीनां मुकुटकिरणश्रेणयः शोणयन्ति ॥१८॥

येषां युष्मत् प्रतिकृतिगृहं लिम्पतां पाणयो ये
त्वद्भक्तानां सलिललुलितैर्गोमयैः संप्रलिप्ताः ।
तेषामीश त्रिदशनगरीनायकत्वं गतानां
ते लिप्यन्ते मृगमदरसैः खेचरीणां कुचेषु ॥१९॥

यस्ते कृत्वा स्नपनममृतैः पञ्चभिश्चन्द्रमौले
पश्चात्कैश्चित्कुसुमनिकरैर्मूर्ध्नि बध्नाति मालाम् ।
तस्यावश्यं सकलभुवनैकाधिपत्याभिषिक्ते
बध्नन्त्यन्ये शिरसि परमैश्वर्यसाम्राज्यपट्टम् ॥२०॥

एतच्चित्रं क्वचिदपि मया नैव दृष्टं श्रुतं वा
तद्विस्पष्टं कथय किमिदन्नाथ कौतूहलं मे ।
यत्ते भक्त्या हर चरणयोरर्पितं पुष्पमेकं
सद्यः सूते फलमभिमतं कोटिशः कामरूपम् ॥२१॥

यस्ते भक्त्या वरदचरणद्वंद्वमुद्दिश्य दद्या-
देकं नीलोत्पलदलमपि त्वत्प्रसादेन नूनम् ।

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तत्प्रत्यंतः निपतति पुनर्दृष्टिरालोलतारै-
र्दिव्यस्त्रीणां कुवलयदलश्रेणिदीर्घैः कटाक्षैः ॥२२॥

कृत्वा मालां घनपरिमलाद्वारिधाराकदम्बै-
र्यस्ते कण्ठाभरणपदवीं प्रापयेन्नीलकण्ठ ।
दिव्यस्त्रीणां विपुलपुलकैर्बाहुभिः कण्ठलग्नै-
स्तस्यापि त्वं वितरसि चिरं निर्भराश्लेषसौख्यम् ॥२३॥

कृत्वा पूजां तव चरणयोरादराष्टमूर्ते
यः साष्टाङ्गं प्रणमति महीपृष्ठपीठे लुठित्वा ।
प्रत्यासन्नं क्षितिपतिपदं प्रीतिवद्धानुरागा
तस्योत्सङ्गे लुठति धरणी रेणुचक्रच्छलेन ॥२४॥

त्वामुद्दिश्य त्रिनयन जनो यः प्रदीपं ददाति
ज्योतिर्ज्वालादलिततिमिरं द्योतितान्तर्निकेतम् ।
तस्मै मायारजनिविलसद्गाढमोहान्धकार-
च्छेदप्रौढं त्वमपि दिशसि ज्ञानमात्मप्रकाशम् ॥२५॥

चित्रैर्माल्यैरचितकुसुमैर्धूर्जटे पूजयित्वा
यः स्तौति त्वां जय जय महादेव देवेति वाचा ।
सोप्यारोहन् हर तव पुरं मौलिवद्धाञ्जलीनां
शक्रादीनां स्तुतिविषयतां त्वत्प्रसादात्प्रयाति ॥२६॥

भस्मस्नानं वहसि शिरसा स्वर्धुनीवारिभारं
शान्तां मूर्त्तिं कलयसि करे कार्म्मुकं युक्तमेतत ।
अप्यन्येषां कतिपयपुरस्वामिनां चित्रभूता-
श्चेष्टा दृष्टास्त्रिभुवनपतेः किं महेशस्य न स्युः ॥२७॥

त्वामाराध्य त्रिदशपतयो भुञ्जते राजलक्ष्मीं
भिक्षाभुक्त्वं त्वदपि च महादेवशब्दैकवाच्यः ।

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नैराशिष्यं वरदपरमैश्वर्यकोटिप्रतिष्ठं
तच्चेदस्ति त्वयि किमपरैः फल्गुभिः श्रीविलासैः ॥२८॥

अस्थिग्रन्थिः पितृवनभवं भस्मभूषाङ्गरागः
प्रीतिः प्रेतैस्तव सहचराः फेरवाः कोत्रदोषः ।
यस्यैश्वर्यं परमपदवीं प्राप्य विश्रान्तमुच्चै-
स्तस्य ग्रावा कनकमथवा सर्वमेतत् समानम् ॥२९॥

आवासस्ते पितृवनमहिः क्रीडनं यानमुक्षा
भिक्षापात्रं हर नरशिरः कर्प्परं नैष दोषः ।
आरातीयस्त्रिनयन भवस्त्वल्पसंस्थो हि लोको
निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥३०॥

प्रेतावासः शयनमशनं भैक्षमाशाश्च वासः
खट्वाङ्गं च ध्वजमुपहितं त्वस्थि नेपथ्यशङ्के ।
यद्यप्येवं तदपि भगवन्नीश्वरेत्यस्य नाम्नो
निःसामान्यस्त्वमपि विषयो नापरः कश्चिदस्ति ॥३१॥

दारुद्याने द्विजवरवधूपल्लवो रेतसाग्नौ
होमः सन्ध्यानटनमिति ते चेष्टितं नैव दुष्टम् ।
मिथ्याज्ञानोपहतमनसां मार्गमुल्लंघ्य दूरं
ये निष्क्रान्तास्त्रिनयन न तान् लोकवादाः स्पृशन्ति ॥३२॥

देवाः सर्व्वे वदति वपुषा भूषणं हेमरत्नं-
गुञ्जामात्रं कनकमपि ते नास्ति कर्णे करे वा ।
मार्गातीतं स्फुरति सहजं यस्य सौन्दर्यमङ्गे
तस्याहार्येष्वितरजनवन्नादरः स्याद्गुणेषु ॥३३॥

त्वं ब्रह्मादित्रिदशगुरुभिः पूजितः स्वार्थहेतो-
रित्याम्नायो न खलु भवता प्रार्थितः कश्चिदन्यः ।

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इच्छामात्रास्त्वयमुपनमन्त्यग्रतो यस्य भावा-
स्तस्यापेक्षा कथमपि भवेदीश्वरस्येतरेषु ॥३४॥

खण्डश्चन्द्रः शिरसि परशुः खण्डमेवायुधान्ते
भिक्षापात्रं द्रुहिणशिरसः खण्डमेकं कपालम् ।
खण्डप्रायस्तव परिकरो यद्यपीत्थन्तथापि
त्वं सर्व्वेषां स्मृतिमुपगतः सर्व्वपूर्णत्वहेतुः ॥३५॥

पृथ्वीपीठे कृतपदमदः स्वच्छमाकाशलिङ्गं
तारापुष्पैः शिरसि रचिताभ्यर्चनं चन्द्रचूड ।
इत्थं भावादवहितधियो ये भवन्तं भजन्ते
ते लीयन्ते त्वयि जलनिधौ निम्नगानामिवौघाः ॥३६॥

वाराणस्यां स्फुरति यदिदं देवदेवाविमुक्तं
क्षेत्रं ज्योतिः सकलभुवनालोकनादर्शभूतम् ।
कृत्वा तस्मिन्प्रमहसि पदे क्षेत्रसंन्यासयोगं
त्वय्येकत्वं व्रजति पुरुषस्तेजसीव प्रदीपः ॥३७॥

यत्प्रत्यक्षं सकलभुवनाश्चर्यभूतं विभाति
ज्योतिर्लिङ्गं कनककपिशं श्रीगिरौ व्योम्नि दिव्यम् ।
तत्पश्यन्तः शिव सुकृतिनस्त्यक्तसंसारबन्धा-
स्त्वत्कारुण्याद्विरगणपदप्राप्तिभाजो भवन्ति ॥३८॥

वाचाधीशं हुतवहतनुं शक्तिपाणिं भवन्तं
ये ध्यायन्ति त्रिनयन मनस्तेजसा निर्दहन्तम् ।
गङ्गास्रोतःसदृशविलसद्गद्यपद्यप्रवाहैः
सद्यस्तेषां प्रसरति मुखाद्भारती नात्र चित्रम् ॥३९॥

भास्वज्ज्योतिः किरणमरुणं दक्षिणेऽदक्षिणे स्थितं त्वां
ये वीक्षन्ते पुरुषमुदितं ध्यातमादित्यमूर्त्तिम् ।

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ते सर्वत्राप्रतिहतदृशः सूर्यपर्यन्तलोकं
पश्यंत्यग्रे करतललुठत्कंदुकस्पष्टरूपम् ॥४०॥

ये ध्यायन्ति स्वहृदि विमलं चत्त्वमात्मैकरूपं
विश्वादर्शं प्रसरदभितो भूर्भुवःस्वस्त्रिलोकीम् ।
इत्थं गत्यागतिपरिचयात्ते तवैव प्रसादा-
त्सर्वज्ञत्वं हर विकरणीं शीलयन्तो लभन्ते ॥४१॥

ये त्वां शंभो हृदयभवनांभीरुहाभ्यन्तरस्थं
ज्ञानज्योतिस्तदुपधिवशाद्व्रीहिशूकाग्रसूक्ष्मम् ।
उद्वीक्षन्ते दृढतरतयं तेष्युपाधिप्रणाशा-
त्त्वय्येकत्वं नभसि कलशाकाशवन्निर्विशन्ति ॥४२॥

अर्चिर्विद्युत्प्रभृतिभिरजं मार्गविश्रामलोकै-
र्ये गच्छन्ति त्रिनयनपथा देवयानेन केचित् ।
भुक्त्वा भोगाननुपमरसान स्वेच्छया ब्रह्मलोके
ते तस्यान्ते पुनरपि शिव त्वन्मयत्वं भजन्ते ॥४३॥

यत्रानन्दः स्फुरति परमज्योतिरालोकजन्मा
भुज्यन्ते च स्वयमुपनता यत्र दिव्याश्च भोगाः ।
यत्रावृत्तिर्न भवति पुनः पञ्चमाध्वप्रसिद्धं
तद्वैराजं पदमपि शिव प्राप्यते त्वत्प्रसादात् ॥४४

त्वय्यात्मानं निहितमखिलैस्त्वद्गुणैः संप्रयुक्तं
स्वच्छादर्शे मुखमिव चिरं चेतसि निश्चलेन ।
ये पश्यन्ति त्रिनयन मनोवाञ्छितार्थप्रसूति-
स्तेषामाविर्भवति सुधियामेव धर्मः समाधिः ॥४५।

ज्ञानज्योतिः सकलजगतां स्वप्रकाशस्वरूपं
त्वामात्मानं परिहितगुणस्पर्शमीशानमीले ।

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यत्रैकस्मिन्नवहितधियां योगदृष्टिस्थितानां
स्वच्छादर्शे प्रतिफलितवद् विश्वमेतच्चकास्ति ॥४६॥

भूतं भूतस्मरणविषयं भावि नान्यत्र काले
सूक्ष्मं मध्यं क्षणमिह तयोर्वर्त्तमानं वदन्ति ।
तस्मिन्सौख्यं कियदमतयो येन मत्ता मनुष्या
युष्मत्सेवां भव भवभयध्वंसिनीं नाद्रियन्ते ॥४७॥

ज्ञानं न स्यात्क्वचिदपि किल ज्ञेयसंबन्धशून्यं
ज्ञेयं सत्तामपि न लभते ज्ञानबाह्यं कदाचित् ।
इत्यन्योन्यग्रथितमुभयोऽर्याथिकं यत्स्वरूपं
तत्ते प्राहुः प्रकृतिपुरुषस्यार्द्धनारीश्वरत्वम् ॥४८॥

यत्प्रत्यक्षं न भवति नृणामिन्द्रियाणामशक्ते-
र्यत्संबन्धग्रहणविरहान्नानुमेयं च किंचित् ।
शब्दादीनामपि न विषयं यत्परोक्षस्वरूपं
ज्ञानज्योतिर्यदिह परमं सत्त्वमध्यात्ममूर्त्तिः ॥४९॥

त्वामात्मानं वरद परमानन्दबोधस्वरूपं
ये बुध्यन्ते विगलितजगद्भेदमायाप्रपञ्चम् ।
रागत्यागात् स्तिमितमनसो देव जीवन्त एव
ध्वस्यन्मायानिविड़निगड़ग्रन्थयस्ते विमुक्ताः ॥५०॥

श्लाघ्यं यत्तत्कृपणमनसां सप्तलोकाधिपत्यं
या मृग्यंते तरलमतिभिः सिद्धयश्चाणिमाद्याः ।
एतत्सर्व्वं मदनदहन त्वत्पदप्राप्तिभाजां
तत्त्वज्ञानामृतरसजुषां योगिनामन्तरायः ॥५१॥

आशावासः शयनमवनिं ब्रह्मचर्यं च दीर्घं
मौनं दण्डग्रहणमशनं भिक्षया भस्मशौचम् ।

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वैराग्यञ्च त्रिनयन भव तत्त्वबोधाद्विहीनं
मूलादेवं ध्रुवमलवणं सर्व्वमेतद्विभाति ॥५२॥

स्थित्वाकालं चिरतरमपि ब्रह्मशक्रादिलोके
कर्म्मच्छेदात्पुनरपि ततः स्यादवश्यं निपातः ।
एकं नित्यं पदमुपगतः क्लेशकर्म्माम्भिपाकं
शैवं ज्योतिर्यदिह सुलभं ज्ञानयोगेन पुंसाम् ॥५३॥

शक्रदीनां क्रतुफलजुषां यस्सुखं नाकलोके
तत्कीटादेर्न्नरकनिलयस्यापि तुल्यं विभाति ।
येनैकान्तं न भवति सुखं कस्यचिन्नापि दुःखं
द्वंद्वग्रस्तं त्रिभुवनमिदं त्वं तु तस्माद्विमुक्तः ॥५४॥

बन्धच्छेदाहिह तनुभृतां त्वत्वया साकमैक्यं
सा चेन्मुक्तिः शिव किमनया यातु यद्वान्धकूपम् ।
त्वं मे स्वामी भवदनुचरः शर्व्व यत्सर्व्वदाहं
तद्धि श्लाघ्यं स्वपतिपदवीं कामयन्ते न भृत्याः ॥५५॥

वातोद्धूतस्फुटपुटकिनीपत्रतोयोपमाने
को विश्वासं व्रजति चपले जन्मिनो जीवितेस्मिन् ।
कान्ताश्रीणां प्रियसहचरैर्न्निर्भराालिङ्गितं मे
चेतः शम्भो स्वपति न यथा तत्प्रसादं कुरुष्व ॥५६॥

स्वन्नेत्राग्नि व्यतिकरमिव प्राक्तनं पुष्पचापः
स्मृत्वा नूनं व्यवसितमतिर्व्वैरनिर्यातनाय ।
यत्संसक्तं तव चरणयोर्देव सेवानुरागा-
त्तन्मे चेतः प्रहरति शरैस्त्यक्त तद्रक्ष यत्नात् ॥५७॥

भिक्षापात्रं मृगजमजिनं जीर्णकौपीनमेकं
कंथा रथ्यानिपतितजरच्चीरलेशैश्च लघ्वी ।

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एतावान्मे हर परिकरस्त्वत्प्रसादेन नित्यं
भूयाद्भूयस्तव चरणयोर्भूयसी भक्तिरेका ॥५८॥

देवस्तादङ्कवति भगवन्भर्गसर्गस्य सार-
स्तस्मात्पूर्वं महदिति पदं प्रोक्तमुत्कर्षमाह ।
माहात्म्यं ते स्मरहर महादेव नाम्नेव लोके
दूरारूढं वरद किमहं स्तोत्रमन्यत्करोमि ॥५९॥

कालेन नीतः सर्व्वेपि पुनरावर्त्तते जनः
महाकालेन नीतस्य नावृत्तिर्विद्यते पुनः ॥६०॥

अव्यक्ताक्षरजल्पितैरपि शिशोः प्रीतिर्गुरूणां भवे-
त्तेनास्मद्वचनं मलीमसमपि स्यात्तुष्टिहेतुस्तव ।
श्रान्तस्त्वद्गुणकीर्त्तनात्किमपि यत्पुण्यं मयोपार्जितं
तेन स्याज्जननान्तरेपि महती त्वय्येव भक्तिर्म्मम ॥६१॥

द्विजो दक्षिणराढीयो नवग्रामविनिर्गतः ।
हलायुधवुधश्चम्भोरिमां स्तुतिमरीरचत् ॥६२॥[1]

1. These 62 verses have formed of a separate book known as the *Halāyudha-kāvya*. Some copies of the *Halāyudha-Stotra* are now preserved in the Government Oriental Manuscripts Library, Madras, (D. Nos. 11271-11278). Apart from this, a few verses of the *Halāyudha-Stotra* are also incised on the walls of Amareśvara Temple (vide *E. I.* XXV, P. 185)

The first two verses of this inscription invoke Gaṇeśa and Ardhanārīśvara (Siva & Pārvati). (vide Vol. II, Pt. iii, No. 5, above).

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# No. 81

## Mahākāleśvara Temple Inscription, Ujjayini*

(*Circa* the 11th century A. D.)

शम्भु—

———न्द्रसहस्त्रशक्तिरसनारम्यं वियद्वेधकं
ज्योतिर्लिङ्गमनादिसिद्धनिविड़ध्यानप्रसूनार्चितम् ।
नासाग्रार्पितचक्षुषः कतिपये पश्यन्ति यद्योगिन-
स्तद्भूयादणिमादिदिव्यफलदं रूपं सतां शाम्भवम् ॥१॥

नित्यं व्यापकमेकमुज्ज्वलचलं ज्योतिः स्फुरद्रत्नवद्
योगोन्मीलितमीलितेक्षणपुटाः पश्यन्ति पातञ्जलाः ।
सांद्रैर्व्योमकदम्ब—U कुसुमैरभ्यर्चितं चिन्तितं
तद्भूयादपुनर्भवाय परमं रूपं सतां शाम्भवम् ॥२॥

नाम्भः क्लेदयति प्रकम्पयति न ब्रह्माण्डहर्ता मरु-
न्नाग्निः प्लुष्यति नावृणोति च नभः क्षोणी न चाक्रामति ।
योगाभ्यासवशाद्विमुक्तविषयासङ्गान्यदन्तर्विनि-
र्लीनान्तःकरणे हृदि स्फुरतु तज्ज्योतिः सतां शाम्भवम् ॥३॥

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* Ed. by K. N. Sastri, New Delhi, in *E.I.* XXXI, PP. 27-28. The approximate date of the inscription is the 11th century A. D.

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वैराग्यातिशयाद्द्वितीयसततांभ्याससंप्रसूतिर्गुरु-
वृत्तीनां मनसो निरोध उदितो योगः स योगीश्वरैः ।
यस्मिन्न संस्थापितेर्चिते परिचिते ध्याते गते संस्तुते
स्पृष्टे दृष्ट उपार्जितेस्तु पुरजित्स ब्रह्मभूयाय वः ॥४॥

क्रीड़ाकुण्डलितोरगेश्वरतनूकाराधिरूढ़ोम्बरा-
नुस्वारं कलयन्निकाररुचिराकारः कृपार्द्रः प्रभुः ।
विष्णोर्विश्वतनोरवन्तिनगरीहृत्पुण्डरीके वस-
न्नोंकाराक्षरमूर्त्तिरस्त्वतु महाकालोन्तकालं सताम् ॥५॥

भुज्यन्ते भुवनानि सप्तवसुधा साम्भोनिधिर्दीयते
कल्पान्तेपि न नश्यते न कुपितान्मृत्योरपि त्रस्यते ।
ध्यायद्भिर्यदपास्तकर्म्मनिगडैर्धात्रापि न प्राथ्र्यते
तद्वः स्वान्तमलं करोतु चरणाम्भोजद्वयं शाम्भवम् ॥६॥

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# No. 82

## The Baudh Grant of Ranabhañjadeva.*
## (The 11th century A.D.)

भैरव—

संहारकालहुतभुग्विकरालघोर-
सम्भ्रान्तकिङ्करकृतान्ततितान्तभिन्नम् ।
भिन्नान्धकासुरमहागहनातपत्रं
तद्भैरवं हरवपुर्भवतः प्रपातु ॥

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* Ed. by R. D. Banerji in *E. I.* XII, P. 323. The inscription belongs to about the 11th century A. D. on palaeographical grounds.

The same verse is also mentioned in the following inscriptions :—

1. Baudh 'Grant of Raṇabhañjadeva of the 26th year (*E.I.* XII, P. 226 and Arc. Sur. Mayurbhanj, Vol. I, P. 135)
2. Patna Museum Plates of Raṇabhañja (*E. I.* XX, P. 101)
3. Dasapalla Plates of Raṇabhañja of the 24th regnal year (*J.B.O.R.S.* Vol. VI, P. 269)
4. Singhara (Baud) Plates of *Rāṇaka* Raṇabhañja (*J.B.O.R.S.* Vol, VI, P. 483)
5. Baudh United Grant of Ranabhañjadeva (*J.B.O.R.S.* Vol. XX, P. 150)
6. Baudh Plates of Raṇabhañja, year 58, *I.H.Q.* Vol. X, PP. 475-476.
7. Taspaikara Charter of *Rāṇaka* Ranabhañjadeva (*J.B.O.R.S.* Vol. II, PP. 167-177 ff.)
8. Orissa Museum Plates of Ranabhañja (*O.H.R.J.* Vol. XI, No. 3, P 157)
9. Sonepur Plates of Satrubhañja (*E.I.* XI, P. 99)

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# No. 83

## Kanyākumārī Inscription of Vīra-Rājendra-Deva*

(*Circa* the 11th century A.D.)

शिव—

य: कर्त्ता जगदुद्भवस्थितिलयानुद्भूतया लीलया
यो वाचामधिनायकश्श्रयति यं सर्वज्ञतैकाश्रया।
यद्भक्तिप्रवणैरपायविषमस्ताय्यों भवाम्भोनिधि-
र्द्देयाद् वस्स विभूतिमिन्दुशकलापीड़ो भवानीपतिः ॥१॥

मायामायामितो यो वहति जगदिदं रजयन्तो जयन्तीं
ज्ञानाज्ञानप्रसूतिं स्फुटरुचिवपुषा योगभावागभाजा।
सत्वा सत्वानुकम्पी हितमुदितमहात्तापशूनां पशूनाम्
शम्भु श्शम्भुप्रपापव्यतिकृति भवतस्स प्रतापात् प्रतावात् ॥२॥

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* Ed. by T. A. Gopinātha Rao in *E. I.* XVIII, PP. 31-32. The inscription belongs to about the 11th century A.D.

The same verses are given in the following inscriptions :—

1) Charala Plates of Vīrarājendra (*E. I.* XXV, PP. 254-255).

2) The third and fourth verses of this inscription invoke Hari and Sṛṣṭikartā (Vide Vol. I, P. 20 above)

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# No. 84

## Rewah Stone Inscription of Karṇa [1]
(Chedi)
(The 11th century A. D.)

शिव—

——————U——UUUUUUमं मण्डलोगण्डशैले
संवेल्लत्कण्ठजान्धव्यतिकरिणि जटाजूटकूटोदयाद्रः ।
देयादुष्णीषवद्धोरगमणिकिरणश्रेणिशोणा सुधांशो-
र्लेखालक्ष्मीश्चिरं वस्तिमिरमवलितोदीयमानेव शम्भोः [2]

# No. 85

## Ajayagarh Rock Inscription of Chandella Kirttivarman. [3]
(The 11th century A. D.)

शिव—

कैलासशैलमसमं प्रवरं गिरीणां
——U———UUU—Uस नीलकण्ठः ।
कालञ्जरो जयति संस्पृहणीयवासः
स्वर्गौकसामपि विमुच्य दिवं मनोज्ञः ॥

1. Ed. by Dr. V. V. Mirashi, Nagpur, in *E. I.* XXIV, P. 110. The inscription belongs to the 11th century A.D.
2. Fragments of two more verses, referring to Siva and his Arddhanarīśvara form are found after this verse.
3. Ed. by Sant Lal Katare, Nagpur, in *E. I.* XXX, P. 90. The inscription belongs to the third quarter of the 11th century A.D.

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# No. 86

## Arthuna Inscription of the Paramāra Chāmuṇḍarāja.[1]
## (A.D 1078)

चन्द्रशेखर (शिव) :—

ईन्दुं मूर्ध्नि दधत् क्षीणं पातु वः शशिशेखरः ।
खेदादिव सदासन्नं गौरीमुखपराजयात् ॥[2]

# No. 87

## Kadmal Plates of Guhila Vijayasimha.[3]
## (A.D. 1083)

शिव—

निलीयते जगद्यस्मिन् जातं यस्माच्च येन वै ।
पालिशेषकलिङ्गं हि शिवं भक्त्या नमाम्यहम् ॥

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1. Ed. by Lionel D. Barnett in *E. I.* XIV, PP. 297–298. The date of the inscription is *V.S.* 1136 (A.D. 1078).

2. The first verse in this inscription invokes Gauri (vide Pt. ii, No. 17 of this volume).

3. Ed. by Akshaya Keerty Vyas, Udaipur, in *E.I.* XXXI, P. 245. The inscription is dated in V. S. 1140 (A. D 1083).

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# No. 88

## Asvi Plates of Yādava Airamadeva[1]

(A.D. 1098)

शङ्कर—

त्रैलोक्यं संसृजति भगवान्लब्धमाहात्म्यतेजाः
चिन्तागम्यः परमतपसां योगिनां ध्यायतां यः ।
अप्रत्यक्षं भवति विबुधानामपि प्रायशोसौ
देवः सोयं यदुपतिपतेः शङ्करः शं करोतु ॥

# No. 89

## Jainad Stone Inscription of the Paramāra Jagaddeva.[2]

(The last part of the 11th century A D.)

शिव—

तं वन्दे महिवारुणीजलनिधेर्व्वेलावनालीस्थिर-
स्थानं स्थाणुमभेद्यमाद्यममितच्छायातिमात्रोच्छ्रयम् ।
उन्मीलन्ति वहिः प्ररोहसमये यस्य त्रिलोकीच्छला-
न्मध्ये तव्येमदिगन्तरालमतुलाः शाखाशिखापल्लवाः ॥

तद्भ्रूभंगविचेष्टितं भगवतो भर्ग्गस्य भव्याय वो
भूयाद्भङ्गुरवाङ्गुली किशलये पाणौ धनुः पश्यतः ।
दग्धुं त्रीणि पुराणि पन्नगशतैर्ज्जावल्लिता लंभिते
यत्राविर्भवति स्म भास्वरशरव्याजेन विष्णोर्व्वपुः ॥[3]

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1. Ed. by G. S. Gai in *E.I.* XXXVI, P. 252. The inscription is dated in Saka 1020 (A.D. 1098).
2. VV. 2 & 3 in Vol. III, Pt. i, No. 10.
3. The first verse of this inscription invokes Sūrya (vide Vol. III, Pt. i, No. 10 above)

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# No. 90

## The Naihati Grant of Vallāla-sena.[1]
## (The 11th century A.D.)

ॐ नमः शिवाय ॥

अर्द्धनारीश्वर :—

सन्ध्याताण्डवसम्विधानविलसन्नान्दीनिनादोर्म्मिभि-
न्निर्म्मर्यादरसार्णवो दिशतु वः श्रेयोर्द्धनारीश्वरः।
यस्यार्द्ध ललिताङ्गहारवलनैरर्द्धं च भीमोद्भटै-
र्न्नाट्यारम्भरयैर्ज्जयत्यभिनयद्वैधानुरोधश्रमः ॥[2]

# No. 91

## Kalanjara Inscription of V. S. 1147.[3]
## (A.D. 1090)

ॐ नमः शिवाय ॥

शिव—

गङ्गा यत्र पताका हैमवती सालभञ्जिका यत्र ।
यत्र स्तुतिः प्रशस्तिम्मूलस्तम्भं नमामि जगतः ॥[4]

1. Ed. by R. D. Banerji, Calcutta, in *E I*, XIV, P. 159. Re-edited by N. G. Majumdar in Inscriptions of Bengal, Vol. III, P. 71. The inscription belongs to the last part of the 11th century A.D.

2. The second verse of this inscription invokes Chandra (vide Vol. III, Pt. ii. No. 6 above)

3. Ed. by Sant Lal Katare, Jabalpur, in *E.I.* XXXI, P. 165. The inscription is dated in *V.S.* 1149 (AD.1090).

4. In No. 81, the same idea is expressed in a verse composed in *Arya-Chhanda*.

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# No. 92

## Deopara Inscription of Vijayasena.[1]
## (The 11th century A. D.)

शम्भु—

वक्षोंशुकाहरणसाध्वसकृष्टमौलि-
माल्यच्छटाहतरतालयदीपभासः ।
देव्यास्त्रपामुकुलितं मुखमिन्दुभाभि-
र्व्वीक्षाननानि हसितानि जयन्ति शम्भोः ॥

लक्ष्मीवल्लभशैलजादयितयोरद्वैतलीलागृहं
प्रद्युम्नेश्वरशब्दलाञ्छनमधिष्ठानं नमस्कुर्म्महे ।
यत्रालिङ्गनभङ्गकातरतया स्थित्वान्तरे कान्तयो-
र्द्देवीभ्यां कथमप्यभिन्नतनुताशिल्पेऽन्तरायः कृतः ॥[2]

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1. Ed. by Dr. F. Kielhorn in *E.I.* I, P. 307. The date of the inscription is about the end of the 11th century A.D.

Re-edited by Dr. N. G. Majumdar in the Inscriptions of Bengal, Vol. III, PP. 42-56. He translates the first verse as follows :—

'May the (five) faces of Sambhu triumph – faces that smile looking at the *(lotus like)* countenance of the Goddess in Moonbeams, contracting like a bud in bashfulness, *(when)* through fright at the removal of her breast cloth she pulls down the wreath from her head and with its brilliance casts into gloom the light of her 'pleasure-chamber'.

2. The second verse of this inscription invokes 'Soma' (vide Vol. III, Pt. ii, No. 7 ).

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## No. 93

### Hoṭṭal Inscription of the time of Chālukya Someśvara.[1]

(*Circa* the 11th or 12th century A.D.)

पिनाकी (शिव) :—

ते वः पान्तु पिनाकिनः कतिपय क्रुद्धस्य भालस्थली-
जन्मानः किरणावलीस्तवकिताकाशाः कृशानोः कणाः ।
येषामेकतमस्य तेजसि जगज्ज्वाल' जिगीषुरिपुः
सन्धानेपि पतङ्गपातमपतत्पुष्पायुधः सायुधः ॥[2]

## No. 94

### A Kālachuri Stone Inscription from Kasia[3].

ॐ नमो रुद्राय, नमो बुद्धाय ॥

शिव :—यज्ज्योतिः सूक्ष्ममेकं यदखिलकरणग्रामगोष्ठा त्रिवादि-
ज्ञानासिव्यस्तगाढ़ावृतिविततमोग्रन्थि विद्योतते च ।
व्यक्ताद्यैर्भूतिमेदैर्विलसति रमय—U—— U——
तद्वः पायात्त्रिपर्व्वप्रभवभयभिदः शाश्वत' शङ्करस्य ॥१॥

दृष्ट्वा कोपपराङ्मुखीं गिरिसुतां सन्ध्याप्रणामेर्ष्यया
तत्कालोचितचारुचाटुघटनापर्याकुलस्तत्क्षणम् ।
पौलस्त्योज्झितदाद्रवया UUU— ——U—त्रस्तया
पायाद्वः सुचिर' तया हठकृताश्लेषोत्सवः शङ्करः ॥२॥

1. Ed. by Dr. D. C. Sircar and G. Bhattacharya, Ootacamund, in *E.I.* XXXV, P. 164. The date of the inscription is assigned to the 11th or 12th century A. D.
2. The next two verses invoke the Himālayas. (vide Vol. III, Pt. ii, No. 8 ).
3. Ed. by Dr. Daya Ram Sahni in *E I*, XVIII, PP. 130-131.

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# No. 95

## Nagpur Stone Inscription (of the rulers of Mālava)[5]

(A.D. 1104)

शिव—

देर्द्ध रारिपुरभङ्गभीषणो
भूरिभूतिसर्वविशेषभूषणः ।
राजराजकृतसत्क्रियः क्रिया-
द्वह्लिवंशसदृशः शिवः शिवम् ॥[6]

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The inscription belongs to the 11th or 12th century A.D. on palaeographical grounds.

4. There are three more verses invoking Tārā, Buddha and Viṣṇu.

5. Ed. by Dr. F. Kielhorn in *E.I.* II, P. 182.

6. The first two verses of this inscription invoke Sarasvati and Viṣṇu (vide Vol. III, Pt iv, No. 7 and Vol. I, Pt. i, No. 39)

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# No. 96

## Akkalkot Inscription of Silahara Indarasa[1].
## (A.D. 1114)

शिव—

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ॥[2]

---

1. Ed. by P. B. Desai, Ootacamund. in *E. I.* XXVII, P. 71. The date of the inscription is A.D. 1114.

2. This verse is used as *Mangala* by Bāṇabhaṭṭa (7th century A.D.) in his *Harṣacarita*.

This verse is mentioned in the following sixty inscriptions :—

1) Gokarna plates of Kadamba Kāmadeva of Saka 1177 (*E. I.* XXVII, P. 160)
2) Pushpagiri Inscription of the time of Yādava Singhana (*E.I.* XXX, P. 27)
3) Amarāvati Inscription of Kṛishnarāya (*E.I.* VII, P. 20)
4) Krishnapuram plates of Sadāśivarāya (A.D. 1466) (*E.I.* IX, PP. 331-332)
5) Inscriptions at Managoli (*E I.* V, P. 15)
6) Inscriptions at Ablur (*E I.* V, P. 245)
7) British Museum plates of Sadāśivarāya (*E.I.* IV, P. 12)
8) Nallur grant of Harihara II (A.D. 1399) (*E.I.* III, P. 120)
9) Unamanjeri plates of Achyutarāya (A. D. 1540) (*E.I.* III, P. 149)
10) Sinda Inscription of Bhairanmatti (*E.I.* III, P. 232)

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In this inscription the second verse is given as follows :—

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥

11) Hampi Inscription of Kristnarāya *E I.* I, P. 363.
12) Maredapalli Grant of Sri Rangarāya II (*E I.* XI, P. 329)
13) Inscription from Yewar (A. D. 1077) (*E I.* XII, P. 274)
14) Yewar Inscription of the time of Sankamadeva (A.D. 1179) (*E I.* XII, P. 338)
15) Arivilimangalam plates of Srirangarāya II (A.D. 1577) (*E.I.* XII, P. 350)
16) Inscriptions at Ittagi (A.D. 1112) (*E.I.* XIII, P. 41)
17) Conjeevaram plates of Krishnadevarāya (A.D. 1522) (*E.I.* XIII, P. 126)
18. Inscriptions at Narendra (A.D. 1125) (*E.I.* XIII, P. 301)
19. Udambakam Grant of Krishnadevarāya (A.D. 1518) (*E.I.* XIV, P. 170)
20. Bevinahalli Grant of Sadāśivarāya (A.D. 1551) (*E.I.* XIV, P. 216)
21. Kudiyantandal plates of Vira Narasimha (A.D. 1507) (*E.I.* XIV, P. 236)
22) Two Inscriptions from Kurgod (*E.I.* XIV, PP. 270 and 279)
23) Srisailam plates of Virupāksha (A.D. 1466) (*E.I.* XV, P. 20)
24) Two Inscriptions from Mutgi ( *E.I.* P. 27)
25) Inscription of Sudi (of the time of Kalachurya Sankama) (*E.I.* XV, P. 109)
26) Madagihal inscription (A.D. 1171) (*E.I.* XV, P, 319)
27) Sogal Inscription of the reign of Taila II (A.D. 980)] (*E.I.* XVI, P. 3)
28) Three Inscriptions of Lakshmeshwar (*E I.* XVI, PP, 37 and 46)

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The following verse is given before it :

"जयत्यानन्दसन्दोहज्ञानैश्वर्य्यमयस्सदा ।
ईच्छामात्रसमुत्पन्नसमस्तभुवनत्रयम् ।"

29) The Penuguluru Grant of Tirumala I (A D. 1571) (*E.I.* XVI, P. 247)
30) Halgur Inscription of Vikramāditya (A.D. 1078) (*E.I.* XVI, P. 330)
31) Banawasi Inscription of the Kadamba Kīrtivarmadeva (*E.I.* XVI, P. 356)
32) Srirangam plates of Devarāya II (*E.I.* XVII, P. 112)
33) Momigatti Inscription of Vikramāditya (Ibid, P. 119)
34) Inscriptions of Huli (*E.I.* XVIII, PP. 183, 190 & 197)
35) Mamdapur Inscription of Kanhara (A.D. 1250) (*E.I.* XIX, P. 21)
36) Devagiri Inscription of the time of Someśvara II (*E.I.* XIX, PP. 184 & 192)
37) Inscription from Ron (Saka 944) (*E.I.* XIX, P 228)
38) Two Sinda Inscriptions from Benachamatti (S. 1088) (*E.I.* XX, P. 115)
39) Arjunavada Inscription of Yādava Kannara (S. 1182) (*E.I.* XX, P. 13)
40) Chaudala Grant of Haribara (S. 1313) (*E.I.* XX, P. 19)
41) Sangur Inscription of Yādava Mahādevarāya (S. 1186) (*E.I.* XXIII, P. 194)
42) The Punjai Inscription of Krishnadevarāya (*E.I.* XXV, P. 304)
43) Honnehalli Inscription of Arasappa-Nāyaka II (S. 1478) (*E.I.* XXXIV, P. 206)
44) Nimbal plates of Kalachuri Sankamadeva (*E.I.* XXXIV, P. 228)
45) Sanskrit and old Canarese Inscription (*I.A.* Vol. IV, PP. 328 & 330)
46) Do Do (*I.A.* Vol. V, PP. 19, 46)
47) Do Do (*I.A.* Vol. V, P. 342)
48) Do Do (*I.A.* Vol. IX, P. 97)

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49) Sanskrit and old Canarese Inscription (*I.A.* Vol. X, P. 127)

50) Do Do (*I.A.* Vol. XII, P. 96)

51) An old Canarese Inscription at Hadali (*I.A.* Vol, XIII, P. 92)

52) Sanskrit and old Canarese Inscription (*I.A.* Vol XIV, P. 141)

53) Lingampāḍu Grant of Devarāya II (Inscriptions in the Gunture Dist. Vol. I, P. 17)

54) Polepalli Grant of Achyutarāya, S. 1453 (Insc. in Nellore Dt. Vol. I, P. 80)

55) Yadavalli Grant of Achyuta S. 1463 (*Ibid.* P. 91)

56) Kālāpur Grant S. 1258 (*Ibid.* P. 117)

57) Nāgulavaram Grant, S. 1437 (*Ibid.* P. 130)

58) Ammanabrolu (Ongole) Inscription (Insc. in Nellore Dt. Vol. II, PP. 914-915)

59) Devarayapura plates of Devarāya II (*J.A.H.R.S.* Vol. IV, Pts. 1 & 2, P. 55)

60) Polipadu Grant of Krishnadevarāya (*J.A.H.R.S.* Vol. X, P. 139)

(and many Stone Inscriptions published in *S.I.I.*)

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Note

Apart from a large number of inscriptions this verse is used in the Kāvya-Kaumudi (काव्य कौमुदी), a concise treatise on rhetoric by an anonymous writer, the same verse is used as the *mangalacharana.* (Vide Notices of Sanskrit MSS, (1880) Vol. VI, Pt. i, P. 109 by Rajendralal Mitra).

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## No. 97

### Paldi Inscription of Guhila Arisimha[1].

(A.D. 1116)

ॐ नमः शिवाय ॥

शिव—

वंदे तच्छांभवं ज्योतिर्जगज्ज्यायोद्भुतप्रभम् ।
नमतां दुःखजातानि यस्मिन्निघ्नतां ययुः ॥

## No. 98

### Stone Inscription of Dhangadevā[2].

(Khajuraho)

ॐ नमः शिवाय ॥

रुद्र— विष्टपविकटवटानामजायमानाय बीजभूताय ।
रुद्राय नमः पालनविलयकृते निःक्रियायापि ॥१॥

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1. Ed. by Akshaya Keerty Vyas, Udaipur, in *E. I.* XXX, P. 10. The inscription is dated in *V. S.* 1173 (A.D, 1116)

2. Ed. by Dr. F. Kielhorn in *E.I.* I, P. 140. The date of the inscription is *V.S.* 1173 (A.D. 1117)

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नटराज शिव :—

तूर्णं घूर्णति यत्र गोत्रशिखरिव्यूहः समूहः पत-
त्यत्यावर्त्त मूर्च्छितार्त्तविरुत कुर्वन्ककुप्कुम्भिनाम् ।
सत्राम्भोधवधिप्रधूतवसुधात्रन्धः कबन्धीकृत-
स्वर्गाद्रिः क्षयकाण्डताण्डवविधिः शैवः शिवायास्तु वः ॥२॥

कस्त्वं द्वारि दिगम्बरः क्षपणकः कस्मादकस्मादहो
बाले शूलधरो धिगायुधविधिं वहसि त्वदर्हो ननु ।
मां जानीहि महेश्वरं स्फुटमिदं वक्त्रेऽस्वभावादिति
प्रेयस्या परिहासतो विहसितं शम्भोः शुभायास्तु व ॥३॥[1]

1. Similar verses containing joke in conversation between Siva and Pārvati are current among the South Indian Pandits. The following verse is a specimen of this type of verses :—

"कस्त्वं शूली प्रविशभिषजां वेश्म वैद्यं न जाने
स्थाणुर्बाले न वदति तरुर्नीलकण्ठः प्रमुग्धे ।
केकामेकां वद त्व पशुपतिरवले नैव तीक्ष्णे विषाणे
इत्येवं शैलकन्याविवचनजडः पातु मां पार्वतीशः ॥"

(*I.A.* Vol. XVIII, P. 45)

The next two verses invoke Bharati and Gajānana.

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# No. 99

## Barrackpur Grant of Vijaya Sena.[1]
(The 12th century A D.)

ॐ नमः शिवाय ॥

घूर्जटी—

क्रौञ्चारिद्विरदास्ययोः शिशुतया तातस्य मौलौ मिथो
गङ्गावारिणि खेलतोः शशिकलामालोक्य मध्येजटम् ।
शैवालावलिमध्यबद्धशफरीबुद्ध्या समाकर्षतो-
राक्रन्दस्फुटकन्दलेन विहसन्नव्याज्जगद्धूर्जटिः ॥[2]

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1. Ed. by Dr. R. D. Banerji in *E.I.* XV, P. 282. Re-edited by Dr. N.G. Majumdar in *Inscriptions of Bengal*, Vol. III, P. 61. The inscription belongs to the beginning of the 12th century A. D.

2. The second verse of this inscription invokes Soma (vide Vol. III, Pt. ii, No 9

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# No. 100

## Koni Inscription of Kalachuri Prithvideva II.[1]

### (A.D. 1147-1148)

ॐ नमः शिवाय ॥

नटराज (शिव)—

पादन्यासनमत्क्षितिप्रविलसद्दोःकाण्डचण्डभ्रमि-
भ्रान्तप्रान्तनगाभिघातविदधद्दिक्पालपर्याकुलम् ।
खट्वाङ्गोत्कटकोटिघृष्टिविचटद्ब्रह्माण्डमुड्डामरम्
पायात्ताण्डवडम्बरं पुरभिदो देवस्य वः सर्वदा ॥१॥

ब्रह्माण्डं चण्डरोमप्रततिभिरसकृत्क्लेशयन्निष्ठुराभि-
र्निर्घाताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्णज्वरार्त्तिः ।
अत्यन्तोत्तुङ्गरङ्गत्खुरशिखरपरिक्षुण्णभोगीन्द्रभोगः
स्थेयाद्ध्वस्तारिपुःश्रीत्रिभुवननमितो सृष्टिरिष्टाप्तये वः ॥२॥

यस्याः प्रसादमधिगम्य करोदरस्थं
भूतं च भावि च भवच्च मनन्ति सन्तः ।
तां वाचमच्युतपदोदयहेतुभूतां
वन्दामहे त्रिभुवनव्यवहारहेतुम् ॥३॥[2]

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1. Ed. by Dr. V. V. Mirashi in *E.I.* XXVII, PP. 280-281. The Inscription is dated in Kalachuri-*era* 900 (A. D. 1147-1148)

2. There are two more verses which invoke Gaṇeśa (vide Vol, II, Pt. iii, No, 8)

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# No. 101

## Chitorgadh Inscription of the Chālukya Kumārapāla.[1]

(A.D. 1149)

ॐ नमः सर्व्वज्ञाय ॥

**शिव—**

नमो UUU समाधिर्दग्धसंकल्पजन्मने ।
शार्व्वाय परमज्योतिर्ध्वस्तसत्वरूपजन्मने ॥१॥

जयतात्स मृडः श्रीमान्मृडानीवदनाम्बुजे ।
यस्य कण्ठच्छवी रेजे शैवालस्येव वल्लरी ॥२॥

यदीयशिखरस्थितोल्लसदनल्पदिव्यध्वजं
समण्डपमहो नृणामपि विदूरतः पश्यताम् ।
अनेकभवसंचितं क्षयमियर्ति पापं द्रुतं
स पातु पदपङ्कजानतहरिः समिद्धेश्वरः ॥३॥[2]

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1. Ed. by Dr. F. Kielhorn in *E.I.* II, PP. 423-423. The date of the inscription is V.S. 1207 (A D. 1149)

2. The next two verses invoke Sarasvati (vide Vol. III, Pt. iv. No. 9)

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# No. 102

## Udayendiram Plates of Vikramāditya II.[1]
(The 12th century A. D.)

शिव—

यत्तत्त्वप्रकटीकृतावतितरं देवोपि नालं यतः
स्थित्युत्पत्तिलयास्समस्तजगतां यम्मन्वते योगिनः ।
साक्षान्नम्रसुरेन्द्रवृन्दमकुटऽयालीनरत्नावली-
सोणांशुव्रजरञ्जिताङ्घ्रियुगलो भूत्यै शिवस्सोस्तु वः ॥[2]

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1. Ed. by Dr. F. Kielhorn in *E.I.* III, P. 75. The date of the inscription is about the middle of the 12th century A. D.

   For the same verse see No. 19 above. Rev. T. Foulkes, who edited the said grant of the same King Vikramāditya II, assigns the date of that inscription to about the 8th century A.D.

2. The next verse of this inscription invokes Nārāyaṇa (see Vol. II, P. 7, No. 12)

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## No. 103

### Tewar Stone Inscription of Gayākarṇadeva.[1]
### ( A. D. 1151 )

ॐ नमः शिवाय: ॥

शिव—

त्रैलोक्यसौधशिल्पी यस्त्रिवेदीवाक्यसत्कविः ।
नित्यप्रयत्नबोधेच्छः सोष्टमूर्त्तिः श्रियेस्तु वः ॥
कलधौतशुक्तिरिव चन्द्रकला जयति स्मरान्तकशिरोविधृता ।
अलिकाक्षिवह्निजनितोग्रतृषा सुतया गिरेः सुरसरित्पयसे ॥

## No. 104

### Bheraghat Inscription of Alhaṇadevi[2].
### ( A. D. 1155 )

नीलकण्ठ :—

भूतं सद्विभु यद्विभाति भुवनं यद्विभ्रमाद्यज्जग-
न्नेत्रानन्दकरं धराश्रयरसाद्यन्यत्वहेतुश्च यत् ।
यद्गन्धोद्धुरधाम यच्च यजते शीतं यदेकान्ततः
सस्पर्शं यदरूपमेभिरवताद्युष्मान्शरीरैः शिवः ॥
शक्ति-हेतिपरप्रीतिहेतुश्चन्द्रकचर्चितः ।
ताण्डवाडम्बरः कुर्यान्नीलकण्ठः प्रियाणि वः ॥

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1. Ed, by Dr. F. Kielhorn in *I. A.* Vol. XVIII, P. 210. The inscription is dated in Chedi era 902 (A D. 1151)
2. Ed. by Dr. F. Kielhorn in *E.I.* II, P. 10. The date of the inscription is A. D. 1155. The other verses of this epigraph invoke Candra, Gaṅgā, Vighnarāja and Saraśvati. (See Vol. II, Pt. iii, No. 10 f. n.)

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## No. 105

Nimdighi Inscription mentioning Gopāla[1].
(12th century A.D.)

शिव —

सुरसरिदुरुवीचीसीकरैः कुन्दगौरै-
र्विरचितपरभागो बालचन्द्रावतंसः।
दिशतु शिवमजस्त्रं शंभुकोटीरभारः
कलमकणिशरोचिम्मञ्जरीमञ्जरो वः॥

## No. 106

Kirādu Inscription of the time of
Chālukya Kumārapāla and his feudatory
Paramāra Someśvara[2].
(A.D. 1161)

ॐ नमः सर्वज्ञाय ॥

शम्भु— नमोऽनंताय सूक्ष्माय ज्ञानगम्याय वेधसे।
विश्वरूपाय शुद्धाय देवदेवाय शंभवे ॥१॥

देवस्य तस्य चरितानि जयति शम्भोः
शश्वत्कपालविधुडम्म-विभूषणस्य।
गर्व्वः सकोपि हृदि यस्य पदं करोति
गौरीनितंब-चिरवल्कल[—]र्पदर्शति ॥२॥

1. Ed. by Dr. D. C. Sircar in *E. I.* XXXV, P. 232. The inscription belongs to the first half of the 12th century A. D.
2. Ed. by Pandit Bisheshwar Nath Reu in *I. A.* Vol. LXI, P. 135. The inscription is dated in *V. S.* 1218 (A.D. 1161)

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# No. 107

## Ratanpur Stone Inscription of the Kālachuri Year 915[1]

शिव—

यच्चामीकरकुम्भसन्निभकुचद्वंदस्य रत्युत्सव-
क्रीड़ानेहसि शैलराजदुहितुर्वक्त्रारविन्दस्य च ।
निष्पर्याय दिदृक्षु एव भगवान्धत्ते स्म नेत्रत्रयं
स श्रेयांसि समातनोतु भवतामर्द्धेन्दुचूड़ामणिः ॥१॥

यत्कण्ठो भूति[चर्चा][2]धवलपरिसरः कज्जलेन्दीवराली-
भृङ्गश्रेणीन्द्रनीलोत्पलगवलतमः स्तोमलक्ष्मीविडम्बी ।
भाति प्रालेयभूभृत्कटकतट इव श्यामलेनांबुभारै-
र्व्याप्तो धाराधरेण प्रभवतु भवतां स श्रिये नीलकण्ठः ॥२॥[3]

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1. Ed. by V. V. Mirashi in *E.I.* XXVI, PP. 258-259 The inscription is attributed to the latter part of the 12th century A.D.

2. Two letters are missing here. This is substituted by the learned editor.

3. The third verse is given in No. 121. It invokes Hara and Pārvatī together.

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# No. 108

## Malhar Inscription of Jājalladēva[1].
## (A.D. 1167-1168)

ॐ नमः शिवाय ॥

शिव— मूर्द्धन्यस्तजटाम्बुपल्लवचयो भालस्थलीमल्लिका-
तार्त्तीयेक्षणहव्यवाहविसरज्ज्वालाप्रदीपद्युतिः ।
सम्पूर्णः सुरसिन्धुतुङ्गलहरीवारिप्रवाहैरसौ
शम्भुर्मङ्गलकुम्भविभ्रमपदम्बिभ्रत्सदा पातु वः ॥१॥[2]

# No. 109

## (A.D. 1168)

ॐ नमो वीतरागाय ॥

शिव— चिद्रूपं सहजोदितं निरवधि ज्ञानैकनिष्ठार्पितं
नित्योन्मीलितमुल्लसत्परकलं स्यात्कारविस्फारितम् ।
सुव्यक्तं परमाद्भुतं शिवसुखानन्दास्पदं शाश्वतं
नौमि स्तौमि जपामि यामि शरणं तज्ज्योतिरात्मोत्थितम् ॥

× × × ×

स भूयाच्छ्रीशान्तिः शुभविभवभङ्गीभवभृतां
विभोर्यस्याभाति स्फुरितनखरोचिः करयुगम् ।
विनम्राणामेषामखिलकृतिनां मङ्गलमयीं
स्थिरीकर्त्तुं लक्ष्मीमुपरचितरज्जुव्रजमिव ॥[3]

1. Ed. by Dr. F. Kielhorn in *E.I.* I, P. 40. The date of the inscription is Chedi Year 919 (A. D. 1167-1168)
2. There are two more verses in this inscription which invoke Ganapati and Chandramā (see Vol. II, Pt. iii, No. 11 and Vol, III, Pt. ii, No. 13)
3. The first two verses invoke Sarasvati (see Vol. III, Pt. iv, No. 16)

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## No. 110

Tewar Stone Inscription of the reign of Jayasimhadeva.[1]

(A.D. 1177)

शिव— ज्ञानानन्दं परब्रह्म ब्रह्मादिसुरसेवितम् ।
वन्दे महि महादेवां देवदेवं जगद्गुरुम् ॥

## No. 111

Kirādu Inscription of the time of Chālukya Bhīmadeva II and his feudatory Chauhāna Madanabrahmadeva.[2]

(A.D. 1178)

ॐ नमः शिवाय ॥

धूर्जटी (शिव)—

सधूर्ज्जटिर्जयत्यद्य जयिनां (?) विजया इव ।[3]
यस्यैकपलितभ्रान्ति करोत्यद्यापि जाह्नवी ॥

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1. Ed. by Dr. F. Kielhorn in *E.I.* II, P. 18. The Inscription is dated in the Chedi-Samvat 928 (A.D. 1177)
2. Ed. by Pandit Bisheshwar Nath Rew in *I.A.* Vol: LXII, P. 42. The date of the inscription is *V. S.* 1235 (A. D. 1178)
3. The learned editor says :—
"The original seems to have
टिजटाजूटो जयतां विजयाई(य) वः"

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# No. 112

## Kharod Inscription of Ratnadeva III.[1]

## ( A. D. 1181 )

ॐ नमः शिवाय: ॥

शिव—

कल्याणानि करोतु पर्वतसुतापाणिग्रहप्रक्रमे
देवः केलिकलानिधिस्त्रिजगतां दत्ताध्वरध्वंसकः ।
यः कण्ठद्युतिवाससा जनदृशा ——U——U—
गौरीवक्त्रनिरीक्षणाय विदधे मुग्धेन्दुदीपत्विषा ॥१॥

क्रियाद्वः कल्याणं निरवधि विधातुस्त्रिजगताम्
समुन्मीलन्नीलोत्पलोदलरुचीनां सहचरी ।
रुचिः कण्ठस्योच्चैरचलतनयावक्त्रकमल-
प्रसर्पत्सौरभ्ये तुरमधुकरा—Uतिरिव ॥२॥[2]

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1. Ed, by Dr. N. P. Chakravarti, Ootacamund, in *E. I.* XXI, P. 163. The date of the inscription is Chedi Year 933 (A. D. 1181)

2. The next verse invokes Soma (see Vol. III, Pt. ii, No. 14)

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# No. 113

## Tarpandighi Plate of Lakshmanasena.[1]

## ( A. D. 1122 )

ॐ नमः नारायणाय[2]

शम्भू— विद्युद्यत्र मणिद्युतिः फणिपतेर्बालेन्दुरिन्द्रायुधं
वारि स्वर्गतरङ्गिणी सितशिरोमाला बलाकावलिः ।
ध्यानाभ्याससमीरणो[3]पनिहितः श्रेयोऽङ्कुरोद्भूतये
भूयाद्वः स भवार्त्तितापभिदुरः शम्भोः कपर्दाम्बुदः ॥१॥

आनन्दाम्बुनिधौ चकोरनिकरे दुःखच्छिदात्यन्तिकी
कह्लारे हतमोहया रतिपतावेकोऽहमेवेति धीः ।
यस्यामी अमृतात्मनः समुदयन्त्याशु प्रकाशाज्जगत्-
यन्त्रे ध्यानपरम्परापरिणतं ज्योतिस्तदास्तां मुदे ॥२॥[4]

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1. Ed. by R. D. Banerji in *E. I.* XII, P. 8. Re-edited by Dr. N. G. Majumdar in *Ins. Beng.* Vol. III, P. 101. The date of the inscription is A D. 1122 ?
2. The peculiarity noticed in this epigraph is that the obeisance in the beginning phrase refers to the god Nārāyana while the verses invoke Sambhu.
3. In some inscriptions ध्यानाभ्यासममीरणो is written.
4. The same verses are given in the following inscriptions :—
   1) Saktipur plate of Lakshmanasena (C. 1183 A D.) *E.I.* XXI, P. 216.
   2) Anulia Copperplate of Lakshmanasena, edited by A. K. Maitra in *J. A. S. B.*, Vol. LXIX (1900), pt. i, PP. 61-65. Re-edited by N. G. Majumdar in *Inscriptions of Bengal.* Vol. III. P. 85.
   3) Govindapur Copperplate of Lakshmanasena edited by N. G. Majumdar in *Inscriptions of Bengal*, Vol. III, P. 94.

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## No. 114

### Sihwa Stone Inscription of Karṇarāja.[1]
(A.D. 1192)

ॐ नमः शिवाय ॥

शिव—

तत्पातु वह्नित्रयमीश्वरलोचनाना-
मग्न्यर्क्कसोममयमूर्त्तिधरं समन्तात्।
यल्लोकदुःखदहनप्रतिभासनाद्-
स्वाप्यायनानि कृपयानुदिनं करोति ॥[2]

## No. 115

### Karanbēl Stone Inscription of Jayasiṁhadeva.[3]
( Chedi )

ॐ नमः शिवाय ॥

शिव—

देवः सदा समुदिताद्भुतभूतिसंपत्-
संपादयत्वभिमतं भवतां स यस्य।
स्वःसिन्धुसङ्गतजटे शिरसीन्दुलेखा
नव्याङ्कुरश्रियमनारतमातनोतु ॥१॥

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1. Ed. by Dr. F Kielhorn in *E.I.* IX, P. 185 The date of the inscription is A D. 1192.

2. The next verse invokes Soma (see Vol. III, Pt. ii, No. 16)

3. Ed. by Dr. F. Kielhorn in *I. A.* Vol. XVIII, P. 216. The inscription belongs to the second half of the 12th century A. D.

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यन्नित्यं द्रवतां बिभर्त्ति गुरुतां धत्ते ततोन्यच्च यद्-
ये च स्पर्शवती गुरुत्वरहिते भूतं यदस्पर्शवत् ।
यत्कर्म्मोपहितं करोति भुवनं कालैः कलोल्लासि यद्-
यस्मिन् यज्ञफलं वपुर्भिरवताद्युष्मानमीभिः शिवः ॥२॥

धन्यास्ता वहसे शिरस्यविरतं यासां कपालस्रजं
वक्तव्यं त इति ब्रवीम्यत इदं पुंस्त्वेन संकीर्त्तय ।
नैतद्युक्ततमं भवेन्न च मया स्त्रीत्वं त्यजेत्युच्चये
तच्चाशक्यमिति प्रियोत्तरविधौ व्यग्रो हरः पातु वः ॥३॥[1]

## No. 116

### Khonamukh Plates of Dharmapāla of Prāgjyotisha.[2]

(*Circa* 12th century A. D.)

अर्द्धनारीश्वर :—

वन्दे तमर्द्धयुवतीश्वरमादिदेव-
मिन्दीवरोरगफणामणिकर्णपूरम् ।
उत्तुङ्गपीनकुचकुङ्कुमभस्मभिन्नं
शृङ्गाररौद्ररसयोरिव सर्गमेकम् ॥[3]

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1. The next two verses invoke Gajānana and Sarasvati (vide Vol, II, Pt. iii, No. 14 and Vol. III, Pt. iv, No. 13).

2. Ed. by P. Banerjee, Calcutta, in *E.I.* XXX, PP. 205-206. The date of the inscription is supposed to belong to the 12th century A.D. on palaeographical consideration.

3. The same verse is mentioned in Subhankarapāṭaka grant of Dharmapāla (*Kāmarūpa-śāsanāvalī*, PP. 150-151)

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# No. 117

## Mādhāinagar Copper-plate of Lakshmanasena [1]
## (The 12th century A.D.)

ॐ नमो नारायणाय ॥[2]

हरगौरी (शिव)—

यस्याङ्के शारदम्बुदोरसि तड़िल्लेखेव गौरीप्रिया
देहार्द्धेन हरिं समाश्रितमभूद्यस्यातिचित्रं वपुः ।
दीप्तार्क्कद्युतिलोचनत्रयरुचा घोरं दधानो मुखं
देवत्रासनिरस्तदानवगजः पुष्णातु पञ्चाननः ॥१॥[3]

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1. Ed. by R. D. Banerji in *J.A.S.B. (NS)*, Vol. V, (1909), P. 467 ff. Re-edited by N. G. Majumdar in *Insc. Beng.* Vol. III, P. 109. The inscription belongs to the last part of the 12th century A.D.

2. The verses invoking Hara-Gauri and Soma, given after the prayer of Nārāyana prove that there existed no rivalry between the worshippers of Siva and Viṣnu in the 12th century in Bengal.

3. This verse is given in the Indian Office Plate of Lakshmanasena (vide. *E I.* XXVI, P. 5)
The next verse in this inscription invokes Candramā (Soma) (vide Vol. III, Pt. ii, No. 16)

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## No. 118

An Inscription of Govana III.[1]
(Nikumbha dynasty)
(12th century A D)

ॐ नमः शिवाय ॥

शङ्कर—

आधारो धरणी सुधांशुतरणी ह्लादप्रकाशप्रदा-
वाकाशस्त्ववकाशदोऽथ जगतः पाकप्रदः पावकः ।
प्राणो वायुरथायुरंबु हविषामाप्यायको दायको
यन्मूर्त्यष्टकभावितं जगदिदं पायात्स वः शंकरः ।

## No. 119

Ratanpur Stone Inscription of the Kālacūri era 915.[2]
(Latter part of the 12th Cent. A.D.)

पार्वती-वल्लभ—

ब्रह्मेन्द्रोपेन्द्रचन्द्रद्युमणिकुलगिरिक्ष्मासमुद्रादिरूपै-
र्लोकं संक्रान्तबिम्बं नखमुकुरतले यत्पदाब्जांगुलीनाम् ।
दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये विस्मयं प्राप लज्जा-
नम्रीभूताननेन्दुः स हरतु दुरितं पार्व्वतीवल्लभो वः ॥[3]

1. Ed. by Dr. G. Buhler in *I. A.* Vol. VIII, PP. 39-40. The inscription is assigned to the second half of the 12th century A.D.
2. Ed. by Dr. V. V. Mirashi in *E.I.* XXVI, PP. 259.
3. For the first two verses of the same inscription, please see No. 109.

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# No. 120

## Meghesvara Temple Inscription of the time of Aniyaṅkabhīma II.[1]
(The 12th century A.D.)

ॐ नमः शिवाय ॥

शिव—

विद्युत्पिङ्गलभाललोचनशिखिज्वालागलत् स्वामृत-
स्रोतः स्पर्शनजीवितः शवशिरःश्रेणीः शिवे नृत्यति ।
एको राहुरनेकताङ्गत इति त्रासादिव प्रेद्यता-
श्चन्द्रः सान्द्रजटाटवीमुरसरिद्दुर्गश्रितः पातु वः ॥[2]

---

1. Ed. by Dr. F. Kielhorn in *E.I.* VI, P. 200. The inscription belongs to the last part of the 12th century A. D.

2. This verse is cited in the *Rasakalpadruma*, a treatise on the *Sanskrit-Alamkāra*, by Jrgannātha Misra who has been assigned to the first quarter of the 18th century A.D. (vide the *Rasakalpadruma*, VI. 5)

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# No. 121

## Sobhanesvar Temple Inscription of Srī Vaidyanātha.[1]

## (The 12th century A. D)

ॐ नमः शिवाय ॥

शम्भु—

शम्भोस्ताण्डवडम्बरोत्सवभृतः प्रेङ्खद्भुजामण्डली-
वातोत्क्षिप्तसमस्तसागरपयः पूरः स पायाज्जगत ।
यस्मिन् व्योमतलं प्रसर्पति पुनः कल्पान्तकालभ्रम-
त्रस्तन्मुग्धवधूससंभ्रमपरिरम्भान्ननन्दुः सुराः ॥[2]

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1. Ed. by Sri Sudhakara Patnaik in *J. B. O. R. S.* and re edited by me in the *Inscripticns of Orissa*, Vol. III, Pt. ii, P. 338.

The Praśasti verses of this inscription were composed by a poet named Udayana who is also the author of the Megheśvara Temple Inscription, dated in the Saka Year 1104 (A.D. 1182) (see No. 120)

2. The translation of the verse is given as follow :—

Let the great god Siva bless us, by the storm raised by quick movements of whose arms while playing the Damaru during His *Tavḍava* (dance), the entire waters of the Ocean was disturbed and sprinkled over the whole of the world—the *Tavḍava* by which the earth was so violently shaken that it gave to such an appearance as if the entire creation was going for termination, so that Pārvati (the wife of Siva), out of sheer fear, embraced her husband (Siva) tightly, which posture, gazed by the gods (from the heaven), gave pleasure (for they hoped that the terror of Siva's dance would be minimised).

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## No. 122

Fragmentary Inscription from Ardhāpur.[1]
(*Circa* the 12th or 13th century A D.)

शिव—

भुवस्तरङ्गमतुलमवतु जगदधीशः ।
पार्वतीजीवितेश्वरः प्रणतजनतोषणः ॥

× × × ×

विस्तारयतु लक्ष्मीर्वः सुवर्णवृषभध्वजः ।
यत्पताकानिलोद्वातं शत्रुहालाहलं भुवि ॥[2]

## No. 123

( A. D. 1208 )

शिव—

यस्यालिङ्गनरम्यरूपगिरिजासंभोगसंभावित-
स्वेदाम्भःकणचुम्बितोभयतटप्रोद्भासिभालम्बकम् ।
प्रान्तप्रोतविशुद्ध मौक्तिकलसन्माणिक्यमध्यस्रजः
शोभामातनुते तनोतु स शिवः श्रेयांसि भूयांसि वः ॥[3]

1. Ed. by Dr. D. C. Sircar and G. Bhattacharya, Ootacamund, in *E. I.* XXXV, P. 170 ff.

   Palaeographically, the inscription is assigned to the 12th or 13th century A. D.

2. A verse, invoking the god Varāha, is given in between these two verses (vide Vol. I, Pt. ii, No. 18)

3. *V.* 2 in Vol. II, Pt. i, No. 19.

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## No. 124

### Ābu Inscription of the reign of Bhīmadeva.[1]
### (A.D. 1208)

हरिहर :—

यः पुंसां द्वैतभावं विघटयितुमिव ज्ञानहीनेक्षणाना-
मर्द्धं स्वीयं विहायार्द्धमपि मुररिपोरेकभावात्मरूपः ।
———रोदजन्मा प्रलयजलधरश्यामलः कंठनाले
भाले यस्यार्द्धलेखा स्फुरति शशभृतः पातु वः स त्रिनेत्रः ॥

## No. 125

### Rewah Plates of Trailokyamalladeva[2].
### ( A. D. 1212 )

शिव—

अवतु सकललोकान्नीलकण्ठः स्मरारि-
स्त्रिपुरदहनशक्तो मूर्ध्नि भास्वत्सशाङ्कः ।
तुहिनगिरिसुताया वल्लभः शूलपाणिः
सकलजनशरण्यः सर्व्वलोकैकनाथः ॥[3]

---

1. Ed. by W. Cartellieri, Vienna, in *I.A.* Vol. XI, P. 221. The date of the inscription is *V. S.* 1265 (A. D. 1208)

2. Please see Vol. I, Pt. iii, No. 66.

3. The second verse invokes Kṛṣṇa.

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## No. 126

### Sridhara's Devapattana Prasasti[1].
(A.D 1215)

ॐ नमः शिवाय ॥

शिव—

मनोमन्यादिभूम्यंततत्वमालावलंबनम् ।
उपास्महे परं तत्वं पञ्चकृत्यैककारणम् ॥१॥

वियद्वायुर्वह्निर्जलमवनिरिंदुर्दिनकर-
स्त्रिदाधारश्चेति त्रिभुवनमिदं यन्मयमभूत् ।
स वः श्रेयो देया UUUUर नाथः सुरनदीं
सरूपां बिभ्राणः शिरसि गिरिजात्तेशवपुः ॥२॥[2]

1. Ed. by Dr. G. Buhler and Vajeshankar G. Ozha in *E. I.* II, PP. 439-440. The date of the inscription is *V. S.* 1273 (A.D. 1215)

2. The third verse invokes Lakṣmī, the Goddess of wealth and prosperity (vide Vol. III, Pt. iv, No. 2)

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# No. 127

## Ganapeśvaram Inscription of Gaṇapati[1].
(A.D. 1231)

शिव—

जयति शिरसि शंभोरिन्दुलेखामयूखै-
रमृतविसरसारैः क्षालयन्ती जगंति ।
शिशिरविशदगङ्गावारिभृज्जूटभास्वत्-
कनककलशलग्ना राजतीव प्रणाली ॥[2]

# No. 128

## Hyderabad Historical Society Inscription of the Recherla Family.[3]
(The 13th century A.D.)

शम्भु—

श्रीमत्सुरेन्द्रदैत्येन्द्र मुनीन्द्रगणवन्दितम् ।
सर्वसम्पत्प्रद' वंदे शम्भो पादाम्बुजद्वयम् ॥१॥

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1. Ed. by Dr. E. Hultzsch in *E. I.* III, P. 84.

2. The next verse invokes the god Varāha (See Vol, I, Pt. ii, No, 21)

3. Ed. by M. Rama Rao in *J. A. H. R. S.* Vol. V, Pt. iii, P. 150. The inscription belongs to the early part of the 13th century A.D.

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शम्भोश्शुम्भतिजृम्भयद्गणमुद' सन्ध्यान्धकार' मस-
स्सर्वास्सुष्ठुसुपर्वपर्वतरुचीन्कुर्वाणमुर्वीधरान् ।
भूषाभूतभुजगपुङ्गवघनप्रोल्लासफुल्लस्फणा-
रत्नोद्यद्युतिपुञ्जरञ्जितनभोदिङ्मण्डलं ताण्डवम् ॥२॥

पत्रं पुष्पं सलिलमथवा—यत्पणां भोजयुग्मै
भक्त्यादत्त्वा तरति पुरुषो भूरिसंसारदुःखम् ।
[1]सर्वोत्पत्तिस्थितिविलयनैस्सर्वलोकैकवन्द्य-
स्सर्वात्मावस्ससभवतु मुदे सर्वदा पार्वतीशः ॥३॥

---

1. The learned editor reads 'सर्वोत्पत्तिस्थितिविभवैकस्सठवं-लोकैक' etc. It conveys no meaning and makes the metre defective.

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# No. 129

## The Garavapadu Grant of Gaṇapatideva[1].

(A.D. 1260)

शिव—

तं संभावयतां विकासहचरं गर्व्वेपि दर्व्वीकरा-
लंकारांगमनङ्गदर्प्पदलनं श्रीचन्द्रचूडामणिम् ।
ईच्छा यस्य चराचरच्छलभवद्विश्वैकलोकत्रयी-
सृष्टिस्थित्युपसंहृतिक्रममयक्रीडाकृताम्रेडना ॥[2]

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V. 5 in Vol II, Pt. iii, No. 21.

1. Ed by C. R. Krishnamacharlu, Ootacamund, in *E. I.* XVIII, PP. 349-350. The date of the inscription is in Saka Year 1182 (A.D. 1260)

2. It is the 5th verse of the inscription. The other verse invoke the gods as follows:—

   1) Ganeśa (See Vol. II, Pt. iii, No. 21)
   2) Varāha (Vol I, Pt. ii, No. 28)
   3) Sarasvati (Vol III, Pt. iv, No. 20)
   4) Candra (Vol. III, Pt ii, No. 23)
   5) Viṣṇu (Vol. I, Pt. i, No. 31)

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## No. 130

### Malkapuram Stone-pillar Inscription of Kākatiya Rudradeva.[1]
### (A.D. 1261)

शम्भु—

जयतीन्दोः कलाखेलत्तुङ्गाम्भः[2] कणदन्तुरैः।
करैः करोति या शम्भोर्म्मूर्ध्निमुक्तावलीश्रियम् ॥[3]

## No. 131

### Veraval Inscription of Chālukya Vāghela Arjuna.[4]
### ( A. D. 1264 )

ॐ नमः श्री विश्वनाथाय ॥

विश्वनाथ—

नमस्ते विश्वनाथाथ विश्वरूप नमोऽस्तुते।
नमस्ते शून्यरूपाय लक्ष्यालक्ष्य नमोऽस्तुते ॥

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1. Ed. by Dr. J. Ramayya Pantulu in *J.A.H.R.S.* Vol. IV, Pts. 3 & 4, P. 155.

2. The learned editor, reads कला खेलतु गङ्गाम्भः । But, it is not correct from the point of metre and meaning.

3. The next verse of the inscription invokes Hari (see Vol. I, Pt. i, No. 62)

4. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXXIV, P. 146. The date of the inscription is A. D. 1264. This verse is also mentioned in the Grant of Arjunadeva of Gujarat (*I. A.* Vol. XI, P. 242) (A.D. 1264)

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## No. 132

### Chirava Inscription of Samarasimha.[1]
### ( A. D. 1273 )

ॐ नमः श्री महादेवाय ॥

योगेश्वर (शिव)—

श्री योगराजेश्वरनामधेयो
देवो वृषांकः स शिवाय वोस्तु ।
स्तुतः सदा यः प्रमदात्प्रसन्नः
किं किं प्रभुत्वं न ददाति सद्यः ॥

## No. 133

### Chirava Inscription of Samarasimha.[3]
### (A.D. 1273)

शिव—

शम्भोरम्भोभिरस्य स्नपनविधिवशादग्र्यहं मूर्द्धनि त्वे
संधाने संविधास्ये ध्रुवमिति विधुरा स्वर्धुनीस्पर्द्धयेव ।
रेवा सेवानुसङ्गादिव चरणतलालम्बिनी यस्य भाति
प्रासादोभ्रंलिहश्रीर्जयति पशुपतेः सोयमोङ्कारनाम्ना ॥१॥

1. Ed. by Dr. R. R. Haldar, Ajmer in *E. I.* XXII, P. 288. The date of the inscription is *V.S.* 1330 (A. D. 1273)

2. The next two verses invoke Yogeśvarī-Pārvati (see Vol, II, Pt, ii, No, 23) and Varāha (see Vol I, Pt. ii, No. 31)

3. Ed. by Dr. R. R, Haldar, Ajmer, in *E.I.* XXII, P, 288,

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यत्प्रसादाग्रकलशताड़ितपूरा सुरापगा मुखरा ।
रेवानुषंगरोषादिव गङ्गाधरमुपालभते ॥२॥

नो गम्यो यमकिङ्करैर्न्न दुरितैराशादनीयो न वा
धृष्यो मोहमहोर्म्मिभिर्न्न कलिना चैव प्रवेष्टुं क्षमः ।
मत्वा कण्डलनामिवेति परितः संप्रापितो रेवया
कावेर्या च पितामहेन सुमहान्मान्धातृधात्रीधवः ॥३॥[1]

## No. 134

### Mandhata Plates of Paramāra Jayasimha Jayavarman.[2]

(A.D. 1274)

शिव—

शरीभूयहरिः कुक्षिनिक्षिप्तभुवनत्रयः ।
यदङ्गुलिदले तस्थौ नमस्तस्मै पुरद्रुहे ।
भूमिं भूतिमयीमपः सुरसरिद्रूपास्तृतीयेक्षण-
ज्वालाभं ज्वलनं भुजस्थभुजगश्वासात्मकं मारुतम् ।
कं रन्ध्रेषु कपालदाम्नि नयनद्वंद्वच्छलात्पूषणं
चन्द्रं स्वं यजमानमित्यवतु वः शर्व्वोष्टविभ्रत्तनुः ॥[3]

1. These three verses are preceded by a verse invoking *Omkara* (Vol. III, Pt. iii, No. 26) and followed by two verses which have invoked Varaha (Vol. III, Pt. iii, No. 15)

2. Ed. by Dr. D, C, Sircar in *E.I.* XXXII, PP, 148-149.

3. The learned editor (Dr. D. C. Sircar) states that "Viṣṇu became the arrow with which Siva killed the demon Tripura." (vide *Saura Purana*, 35, 16; *Siva Purana*, *Jñāna Samhita*, 24, 11)

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## No. 135

### Bhubaneswar Inscription
### ( of the time of Bhānudeva I )[1]
### (A.D. 1278)

शम्भु—

सम्भ्रान्तजम्भरिपुसम्पदुपास्यमान-
लीलालसेन्दुनयनाञ्चलशासनानि ।
भिक्षाविलासचरितानि जयन्ति शम्भो-
र्नेत्रामृतानि सुरराजपुराङ्गनानाम् ॥

## No. 136

### Baraudi Inscription of the time of Gopāla.[2]
### (A.D. 1279)

ॐ नमः शिवाय ॥

शम्भु—

वीजानि कल्याणलताङ्कुराणां
दीपास्त्रिलोकीतिमिरावलीनाम् ।
पुण्यात्मकानामपि पावनानि
जयन्ति शम्भोः पदयो रजांसि ॥१॥

द्रष्टुं मन्मथमन्थरेक्षणभुवास्तास्ता विलासक्रियाः
पातुं चाधरबिम्बजन्ममधुरं पीयूषमत्यद्भुतम् ।
वक्तुः प्रौढविमर्दखिन्नकुचं लब्धुं सदालिङ्गन-
कायैकेपि गिरीशशैलसुतयोरुत्कं मनः पातु वः ॥२॥

---

1, Ed. by Lionel D. Barnett in *E. I.* XIII, P. 151. The date of the inscription is Saka 1200 (A.D. 1278).

2, Ed. by Dr. D. C. Sircar in *E. I.* XXXIII, PP. 33-36. The date of the inscription is *V.S*, 1336 (A.D. 1279).

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# No. 137

## Narwar Inscription of the time of Gopāla.[1] (A.D. 1282)

सदाशिव—

न यत्र रूपादिविवेकिताग्रहो
विश्वस्य निर्माणविधौ च न श्रमः ।
अधश्रुतस्तां परमामवस्थां
सदाशिवो वः शिवमातनोतु ॥[2]

# No. 138

## Mount Abu Inscription of Samarasimha[3] (A.D. 1285)

ॐ ॐ नमः शिवाय ॥

अचलेश्वर (शिव)—

ध्यानानन्दपराः सुरैः क्वचि कवि ब्रह्मादयोपि स्वसं-
वेद्यं यस्य महः स्वभावविशदं किञ्चिद्विदां कुर्व्वते ।
मायामुक्तवपुः स्वसंगतभवाभावप्रदः प्रीतितो
लोकानमचलेश्वरः स दिशतु श्रेयः प्रभुः प्रत्यहम् ॥१॥

1. Ed. by Dr. D. C. Sircar in *E. I.* XXXIII, P. 39. The date of the inscription is *V. S.* 1339 (A.D. 1282)
2. The next verse invokes Acyuta (Viṣṇu) (vide Vol, I, Pt. i, No, 64)
3. Ed. by F. Kielhorn in *I. A.* Vol. XVI, P. 347. The inscription is dated in *V.S.* 1242 (A.D. 1285)

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रुद्र—

सर्गार्थं स्वतनुं हुताशमनिशं पद्मासने जुह्वतः
प्राणैः प्राजनि नीललोहितवपुर्यो विश्वमूर्त्तेः पुराः।
दुष्टाङ्गुष्ठनखाङ्कुरेण हटतस्तेजोमयं पञ्चमं
छिन्नं धातृशिरः कराम्बुजतले बिभ्रत्स वस्त्रायताम् ॥२॥[1]

## No. 139

Inscription of the time of Hammira of Ranthambor.[2]
(A.D. 1288)

शिव (कपालेश्वर)—

दद्रुश्लीपदकुष्ठदुष्टवपुषामार्ति विनिघ्नन्नृणां
कारुण्येन समीहितं वितनुतां देवः कपालेश्वरः।
वामे यस्य चकारित चक्रतटिनी पृष्ठे च मन्दाकिनी
निर्यत्केतुमुखापगाजलवहं कुण्डं प्रसिद्धं पुरः ॥[3]

---

1. The next two verses invoke Ganeśa (vide Vol· II, Pt. iii, No. 24) and Hanumanta (vide Vol. III, Pt. v, No. 12)

2. Ed. by R. R. Haldar, Ajmere, in *E. I.* XIX P. 49.

3. The first verse of this inscription invokes Gaṇeśa (vide Vol. II, Pt. iii, No. 25)

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# No. 140

## Narwar Inscription of the time of Gaṇapati [1] (A.D. 1298)

ॐ नमः शिवाय ॥

शिव—

स्वभावपिङ्गाः शशिरश्मिशुभ्रा
भुजङ्गरत्नाङ्कुरनीलभासः ।
रक्षन्तु वो मन्मथसूदनस्य
जटाः सिताब्जस्थ सुरायुधाभाः ॥[2]

---

1. Ed by Dr. D. C. Sircar. in *E. I.* XXXII, P. 345. The date of the inscription is *V.S.* 1355 (A.D. 1298)

2. The next verse invokes Surya (vide Vol. III, Pt. i, No. 19)

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# No. 141

## Chamba Plate of Yagakaravarmadeva.[1]
## (*Circa* 13th century A. D.)

ॐ गणपतये नमः ॥

शिव—

अवनि-सलिल-व्योम-वायवात्यन्तरात्म
UUUUUU—— स्वाङ्गसम्भूतयोने ।
हर-भव-शिव-शर्व-त्र्यम्बकेशान-रुद्र-
त्रिनयन-वृषभाङ्कानन्तमूर्ते नमस्ते ॥

---

1. Published in the *Archaeological Survey of India, Annual Report* for the year 1902-1903, PP. 248-249. The inscription belongs to about the 13th century A.D.

### Translation

Reverence to Ganapati. O, Thou that art the soul of the earth, the water, the fire, the aether and the air...... ancient and self-created. Hara, Siva, Sarva, Tryambaka (Three-eyed), Iśāna (Lord), Rudra, Trinayana (Three-eyed), Vṛṣabhānka (Bull-marked), O, Thou whose shape is endless, reverence to Thee.

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## No. 142

### Somanātha Patana (Kathiawad) Inscription.[1]
(The 13th century A D.)

ॐ नमः शिवाय ॥

शिव—

अमृतांशुरलं भाले प्रालेयाद्रिसुतां तनौ ।
मूर्ध्नि गंङ्गां वहन्वोऽस्तु कल्याणाय सुरः शिवः ॥

1. Ed. by D. B. Diskalkur in *New Indian Antiquary*, Vol. I, P. 727. The date of the inscription is the 13th century A.D.

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# No. 143

## Cintra Praśasti of the reign of Sārangadēve,[1] (Chālukya)

(*Circa* the 13th century A.D.)

ॐ नमः शिवाय ॥

शिव—

हृदि स्थितं चिन्मयमात्मवेदिनः
समाधिमास्थाय विलोकयन्ति यम् ।
स चित्तसंतापमपाकरोतु वः
स्तनंधयश्वेतमयूखभूषणः ॥१॥

शैलात्मजोरसिजशृङ्गकुरङ्गनाभि—
पत्रावलीतलिनतल्पशयालुपाणिः ।
पीयूषभानुकलिकाकलितावतंसो
देवः शिवानि वितनोतु दिवानिशं वः ॥२॥[2]

---

1. Ed. by Dr. G. Buhler in *E. I.* I, P. 280. This inscripion invokes the Bhaṭṭāraka Lakuliśa.

2. The next verse invokes Gaṇeśa (vide Vol. II, Pt. iii, No. 26)

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# No. 144

## Inscription of the time of Bhojavarman.[1]
(The 13th century A.D.)

ॐ नमः केदाराय ॥

केदारेश्वर (शिव)—

गङ्गातरङ्गतरलीकृतसर्पराज-
वेष्टाय चारुशशिखण्डविभूषणाय ।
कन्दर्प्पदर्प्तशमनाय सुरार्चिताय
केदाररूपविधृताय नमः शिवाय ॥[2]

---

1. Ed. by Dr. F. Kielhorn in *E.I.* I, P. 333. The inscription belongs to the end of the 13th century A.D.

2. This verse seems to be an imitation of the following invocatory verse of a *Smṛiti* entitled *Vyavahāra-Chamatkārah* :—

गङ्गातरङ्गाङ्कितशेखराय
ब्रह्मादिनारायणवन्दिताय ।
संसारदुःखस्य निवर्त्तकाय
सुखस्वरूपाय नमः शिवाय ॥

(vide *Notice of the San. Mss.* (1878), Vol. V, Pt. i, P. 91)

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## No. 145

### Atmakur Inscription.[1]

(*Circa* the 13th or 14th century A. D.)

श्री श्रीपर्वतया श्री मल्लिकार्जुनदेवाय नमः ॥

मल्लिकार्जुन (शिव)—

जित विबुधविपत्तस्सर्वयैवाद[प]त्तः
क्षपितदुरितवर्गः स्तम्भितस्त्रगमार्गः ।
शिशिरकरविभूषस्सेविताशेषतोषि-
गिरिदुहितुस्सनाथः पातु वो मल्लीनार्यः ॥

## No. 146

### Darsi Inscription[2]

(A.D. 1310)

हर—

गौरीपाणिग्रहणसमये मूर्ध्नि शंभोर्विधात्रा
विन्यस्तस्ते दिशतु कुशलं राशिराद्राक्षतानाम् ।
मुक्तास्फोटप्रसृमरमणिस्तोमसाम्येन येन
प्रालेयांशुः परिणत इव प्रेयसीभिर्विभाति ॥

1. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. I, P. 277. The inscription belongs to the 13th or the 14th century A. D.

2. Ed. by A. Butterworth and V. Venugopal Chetty in *Inscriptions in the Nellore District*, Vol. I, P. 339. The inscription is assigned to A.D. 1310.
Another verse, in this inscription invoking Varaha (Viṣṇu), is given in Vol. I, Pt. ii, No. 34, P. 79.

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## No. 147

### Mount Abu Vimala Temple Inscription.[1]
### (A.D. 1322)

श्री अर्वुदतीर्थं प्रशस्तिर्लिख्यते ॥

शम्भु—

अङ्गीकृताचलपदो वृषभासितोषि
भूतिर्गणाधिपतिसेवितपादपद्मः ।
शम्भुर्युगादिपुरुषो जगदेकनाथः
पुण्याय पल्लवयतु प्रतिवासरं सः ॥[2]

अर्वुदतीर्थ :— (See Vol. III, Pt. v, No. 21)

## No. 148

### Sarban Inscription in the Delhi Museum.[3]
### ( A. D. 1328 )

सत्यल ? (शिव)—

सतलो' नाम वः पातु सांववत्यांबया सह ।
प्रसादाद्यस्य देवस्य भक्ताः स्युः सौख्यभाजनम् ॥[5]

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1. Ed, by F. Kielhorn in *E. I.* IX, P. 155. The inscription belongs to A.D. 1322.
2. The next verse invokes the Arvuda Tirtha (vide Vol, III, Pt, v, No, 21)
3. Ed. by Dr. J. Eggeling in *E.I.* I; P. 93.
4. The editor remarks that the name Satala ('the truthful one') is "apparently intended here as a name for Siva" which is, however, not kdown from any Sanskrit work.
5. The first verse of this inscription invokes Ganapati (vide Vol. II, Pt. iii, No. 28)

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# No. 149

## Pentapadu Grant of Choda Bhaktiraja.[1]

## (A.D. 1343)

हर-पार्वती—

जयति मिथुनमाद्यं जातरूपारुणाभं
रविशशिशिखिनेत्रं राजरेखावतंसम् ।
चरणकमलचञ्चच्चञ्चरीकामरेशं
शरणमुपगतानां शाश्वतानन्ददायि ।[2]

---

1. Ed by Dr. H. K. Narayanaswami, Ootacamund, in *E.I.* XXXIII, P. 226. The date of the inscription is Śaka 1265 (A.D. 1343)

2. After this, the inscription gives five more verses invoking Ganeśa (Vol. II, Pt. iii, No. 30), Varāha (Vol. I, Pt. ii, No. 30), Chandra (Vol. III, Pt. ii, No 28), Sūrya (Vol. III, Pt. i, No. 20) and Brahmā (Vol. III, Pt. iii, No. 18)

It is interesting to notice that the author of these verses has adopted five different *Chhandas* namely *Mālinī*, *Anuṣṭhubh*, *Udgīti*, *Rathoddhatā* and *Gīti*.

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# No. 150

## Sanskrit Inscriptions of Gujarat Kings.[1]

(Viśāladeva)

(A.D. 1354)

श्री गजाननो जयति ।।

श्री सरस्वती सागरसंगमाधिष्ठात्रीभ्यो नमः ।।

सोमेश्वर (शिव)—

यन्नो गोचरयन्ति लोचनरुचो वाचो निवृत्ता यतः
चेतो मुह्यति यत्र यच्च न मतेः पन्थानमालम्बते ।
तन्निष्कैतव भक्तियोगसुलभं सोमेशलिङ्गस्थलं
स्पष्टीभूतमभिष्टुवीमहितमां किंचिन्महश्चिन्मयम् ।।[2]

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1. Ed. by H. H. Dhruba in *I. A.* Vol. XI, P. 102. The inscription belongs to *V. S.* 1411 (A.D. 1354)

2. The next three verses invoke Siddha Ganapati (Vol. II, Pt. iii, No. 31), the river Sarasvati (Vol. III, Pt iv, No. 42) and the goddess Sarasvati (Vol. III, Pt. iv, No. 23)

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## No. 151

### Somanātha Pātaṇa (Kathiawad) Inscription.[1]
(A.D. 1385)

ॐ नमः शिवाय ॥

सोमेश्वर (शिव)—

अव्यक्तं व्यक्ततां यातमलक्ष्यं लक्ष्यतां गतं ।
सोमेश्वरः लिङ्गच्छलतः[2] स्पष्टं ब्रह्म पुनातु वः ॥

## No. 152

### Sānchor Stone Inscription of Pratāpasimha.[3]
(A.D. 1386)

ॐ नमः शिवाय ॥

ईश्वर—

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।
यामाहुः सर्व्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः ॥[4]

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1. Ed. by Dr. D. B. Diskalkar in *N. I. A.* Vol. II, P. 33. The inscription is dated in *V.S.* 1442 (A.D. 1385)
2. The metre (*Anuṣṭubh*) is not correctly put.
3. Ed. by Dr. D. R. Bhandarkar, Poona, in *E.I.* XI, PP. 65-66. The date of the inscription is *V.S.* 1444 (A. D. 1386)
4. The learned editor remarks that "the inscription opens with obeisance to the god Siva, and then, curiously enough, it cites a verse which forms the well-known benedictory stanza of Kalidasa's *Sakuntala.*

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## No. 153

### Annavarapadu Plates of Kāṭaya Vemā Reḍḍi [1]

### (A.D. 1403)

अष्टमूर्त्ति (शिव) —

श्रीमानस्तु श्रेयसेनः स देवः
क्षित्या तोयेनानलेनानिलेन ।
व्योमादित्येनेन्दुना यज्वना स्वै-
र्विश्वं साक्षादात्मभिर्यो बिभर्ति ॥[2]

## No. 154

### Tottaramudi Plates of Kātaya Vema.[3]

### (A.D. 1411)

शङ्कर :—

भवतां भवतां नागः शांकरिः शङ्करोन्वहम् ।
दानेन सुरभिः स्वस्त्य-दानेन सुरभिश्च यः ॥[4]

---

1. Ed. by K. H V. Sarma and T. Krishnamurti in *E I.* XXXVI, P. 181. The date of the inscription is Saka Year 1325 (A.D. 1403)

2. The first verse of the inscription invokes the god Varāha (vide Vol. I, Pt. ii, No. 51)

3. V. 2 in Vol. I, Pt. ii, No. 57

   Ed. by J. Ramayya in *E. I.* IV, P. 321-322. The date of the inscription is Saka year 1332 (A D. 1411)

4. The other verse in this inscription invokes the god Varāha (see Vol. I, Pt. ii, No. 51)

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## No. 155

### Inscription from Nepāl.[1]
### (Paśupatinātha Temple)
### (A. D. 1413)

पशुपतिनाथ—

श्रीश्रीनेपालखण्डे सकलमलहरे ह्यादिनं पुण्यभूमौ
शंभुं श्रीवत्सलेशं परमपशुपतिं पञ्चवक्त्रस्वरूपम् ।
श्रीवाग्मत्याग्रतटाले वरुणदिशिवरे वासुकीनागपूज्यं
तं चाहं नौमि नित्यं मुनिजनसकलैर्वन्दितं पादयुग्मम् ॥

## No. 156

### Inscription of the Reḍḍi Kings of Kondāviḍu.[2]
### (A.D. 1413)

शिव— लीलाद्यूतिजितां कलाधरकलां मौलौ दृढं कीलिता-
माहर्तुं युगमुन्नमय्य भुजयोर्विश्लेषयन्त्या मिथः ।
पार्वत्याः कुचकुम्भपार्श्वयुगले सप्रेमलोलेक्षणः
कालक्षेपमिन्दुमोचनविधौ कुर्वन् शिवः पातु वः ॥

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1. Ed. by Pandit Bhagavānlal Indraji and Dr. G. Buhler in *I.A.* Vol. IX, P. 183. The inscription is dated in Nepalese Samvat 533 (A D. 1413)

   [For Nevarī-era see *I.A.* Vol. XIII, P, 414)

2. Ed. by J, Ramayya in *E. I.* XI, P. 324. The date of the inscripion is the Saka year 1335 (A.D. 1413)

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भवतु भवतां फलाप्त्यै कल्पलता कापि करटिराजमुखी ।
मधुरसुधारसधारा मधुलवललितेन्दुमञ्जरीमञ्जुः ॥[1]

## No. 157

### (A.D. 1417)

क्षेत्रेश्वर (अष्टशिव) :—

क्रीडन्मुदा श्रुतिपुटीं चिरतिग्मभानु-
श्चूडावतंसरदलम्बितचन्द्रबिम्बः ।
उद्दामशृङ्गरवपूरितपद्मजाण्डः
क्षेत्रेश्वरो दिशतु सर्वशुभानि नित्यम् ॥

गङ्गातरङ्गतनुशीकरतारकाभिः
संसेव्यमानहिमरश्मि कलाकिरीटम्
अर्द्धाङ्गकान्तमणिमादि गुणोल्लसंत-
माराधयामि मनसा शिवमष्टमूर्त्तिम् ॥[2]

---

1. The first verse of this inscription invokes the god Varāha (see Vol. I, Pt. ii, No. 53)

2. Out of the other three verses of this inscription the first and second invoke Gaṇeśa (see Vol. II, Pt. iii, No. 54) and the third verse invokes Girijā (see Vol. II, Pt. ii, No. 29).

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## No. 158

### Madras Museum Plates of Śrigiri Bhūpāla.[1]

त्रिलोचन (शिव) —

करुणामयवामाङ्गं कल्याणगुणभूषणम् ।
वन्दे चन्द्रकलाकल्पं महस्त्रितयलोचनम् ॥[2]

## No. 159

### Chitorgadh Inscription of Mokala of Mewad.[3]
### (A.D. 1427)

एकलिङ्ग—

वेदा वान्ति शिष्टतामुपगतो यः कर्मणामीशिता
साक्षी तत्प्रतिभूः पुनर्भवति ससिध्यर्थसन्दर्शनः ।
यस्यैवेषु त्रिनश्वरेषु सकलं दाता विविक्तः फलं
देवः स्वहितंकरः परः स सततं स्यादेकलिङ्गाभिदः ॥[4]

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1. Ed by Narasimhasvami Ayyar, Madras, in *E. I.* VIII, P. 309. The date of the inscription is Saka Year 346 (A.D. 1424)

2. The inscription begins with a verse invoking Vināyaka (see Vol. II, Pt. iii, No. 47) and its third and fourth verses invoke Varāha (vide Vol. I, Pt. ii, No. 57) and Bhudevi (see Vol. III, Pt. iv, No. 31) respectively.

3. Ed. by Dr. F. Kielhorn in *E. I.* II, PP. 410-411. The inscription is dated in *V.S.* 1485 (A.D. 1427).

4. The first verse invokes Gaṇeśa (see Vol. II. Pt. iii, No. 48), and the third and fourth verses invoke Pārvatī (Vindhyavāsinī) Vol. II, Pt. ii, No. 20) and Gopīnātha (vide Vol. I, Pt. iii, No. 72)

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## No. 160

### Konkuduru Plates of Allaya Dodda.[1]

### (A.D. 1430)

मृत्युञ्जय— कलापतेस्तां कलयामि वालां
कलां कलङ्केन विभिन्नरूपाम् ।
यदन्तरस्य दिसुधार्द्रमौलि-
र्मृत्युञ्जयः पीतविषः शिवोऽभूत ॥[2]

## No. 161

### Srirangam Plates of Devarāya II.[3]

### (A.D. 1434)

श्री गणाधिपतये नमः ॥

शिव—

कल्याणायास्तु जगतां कारुण्यं कलभाननं ।
अनादियूनोः शिवयोरानंदाद्वैतकं दलम् ॥१॥
नमस्तुंगशिरश्चुम्बि चन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ॥२॥[4]

1. Ed. by G. V. Ramamurti, Parlakhemurdi, in *E. I.* V, P. 57. The date of the inscription is Saka Year 1352 (A.D. 1430)
2. The first verse invokes the god Varāha (vide Vol. I, Pt. ii, No. 59)
3. Ed. by S. V. Viswanathan and T. A. Gopinatha Rao in *E.I.* XVIII, P. 140. The date of the inscription is Saka 1356 (A.D. 1434)
4. This verse (No. 4) is found in many inscriptions of the Vijayanagara Rajas as shown in No. 97.

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# No. 162

## Mainampādu (Ongole) Stone Inscription.[1]

(A. D. 1441)

त्रिपुरान्तक (शिव)—

श्रीशैलशिखररत्नं श्रीमान्त्रिपुरान्तकोवताद्भवान् ।
यद्भक्तिकल्पवल्ली फलति चतुर्वर्गफलमजादीनाम् ॥

# No. 163

## First and Third Slabs of Kumbhalgarh Inscription

(Rajasthan)[2]

(A.D. 1460)

शिव—

त्रैलोक्यातुलरचनैकसूत्रधारः
कल्याणं प्रथयतु वः पिनाकपाणिः ।
यद्भक्तिप्रवणधियो यदीय नाम्ना
सर्वार्थान्मनुजगणाः क्षणाल्लभन्ते ॥[3]

---

1. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Gunture District*, Vol. III, P. 1020. The date of the inscription is Saka Year 1363 (A.D. 1441)
2. Ed. by Pandit Akshya Keerty Vyās, Udaipur, in *E. I.* XXIV, PP. 314-315. The date is A. D. 1460.
3. The first verse of this inscription invokes Surya (see Vol. III, Pt. i, No. 25) the second and fourth verses invoke Gaṇeśa (see Vol. II, Pt. iii, No 54) and the fifth and sixth verses invoke Vindhyavāsini (Durgā) (see Vol. II, Pt. ii, Nos. 31 and 32) After this the god Ekalinga (Śiva) is invoked as shown in the next No. 164 here.

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# No. 164

## (A.D. 1460)[1]

एकलिङ्ग—

जयति जगत्त्रयनाथो जगतीपतिपूजितस्सदा शंभुः ।
वाञ्छितफलप्रदोयं श्रीमानित्येकलिङ्गाख्यः ।।७।।

इन्द्रः सर्वसुरेश्वरः कृतयुगे भक्त्यायमाराधय-
त्त्रेतायां सकलाभिलाषफलिनी धेनुस्तथा द्वापरे ।
नागेशः किल तक्षकः कलियुगे हारीतनामा मुनि-
स्सोयं सर्वजगद्गुरुर्विजयते श्रीएकलिङ्गप्रभुः ।।८।।

जयत्येकशराघातविदारितपुरत्रयः ।
धनुर्द्धराणां धौरेयः पिनाकी भुवनत्रये ।।९।।

त्रैलोक्यं त्रिपुरान्तकोऽवतु सदा यन्मौलिमूले जटा-
जूटार्चिःपरिपिञ्जरे परिगता भात्युच्चकैर्जाह्नवी ।
कर्पूरामलपट्टिकेव निहिता जांबूनदे भाजने
हैमाद्रेरुदितेव — UUU — ——U——U— ।।१०।।

1. It is continued from the previous epigraph.

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क्वचिदलिपटलाभः कालकूटानुवेधात्-
क्वचिदमलतराभिर्भूतिभिः श्वेतकायः ।
विमल इव जलौघो यामुनः स्वार्धूनश्च
प्रणुदतु दुरितं वो नीलकण्ठस्य कंठः ॥११॥[1]

## No. 165

### Chiruvroli Grant of Hambira.[2]

### (A.D. 1461)

चन्द्रशेखर (शिव)—

शुभं शिवशिरोभूषाकलाचान्द्री करोतु वः ।
सुधाधौतेव सा भाति या जटातटिनीतटे ॥[3]

---

1. After this one more verse, refering to *Devi*, is much mutilated.

2. Ed, by Dr. D. C. Sircar and K. H. V. Sarma, Ootacamund, in *E. I.* XXXIV, PP. 182-183. The date of the inscription is Saka Year 1383 (A.D. 1461)

3. The first verse of this inscription invokes the god Varaha (vide Vol, I, Pt, ii, No, 64)

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# No. 166

## Kandukur Inscription.[1]
(*Circa* the 15th century A.D.)

हर—

सदाकांक्षा नास्ति त्रिदशवनिताभोगजनिता
न याचे ब्रह्मादिप्रकटपदसंप्राप्तिविभवम् ।
न मे चाष्टैश्वर्ये विशति सततं मानसमिदं
पदाब्जे याचेहं निविड़तमभक्तिं हर तव ॥[2]

---

1. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. II, P. 546. The period of the inscription is supposed to be the 15th century A. D.

2. This verse is not given as *mangalacharaṇa*, but mentioned at the end of the inscription. The meaning of the verse is :—

Oh Hara ! Neither do I desire to enjoy the celestial damsels nor to attain the prosperous regions of the Brahman etc. So also, I do not aspire for the eight kinds of prosperity *(aṣṭaiśvarya)* but always wish to keep stable my sincere devotion *(bhakti)* at thy feet perpetually.

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## No. 167

### Fragmentary Grant of the Paramāras of Abu.[1]
(*Circa* the 15th century A. D.)

गिरिजापति—

देवः पायात् स वः श्रीमान् शृंगारी गिरिजाप्रियः ।
यस्य गंगा जटाजूटे मालतीमालिकायते ॥

## No. 168

### Kandukur Inscription.[2]
(A.D. 1514)

भ्रमरेश्वर—

श्रीशैलाग्नेयदिग्भागे पुण्यक्षेत्रे विशेषतः ।
भ्रमरेश्वरोभिधानोयं[3] लोकान् रक्षतु शाश्वतम् ॥

---

1. Ed. by Sadhu Ram, Delhi, in *E. I.* XXXII, P. 137. The inscription belongs to about the 15th century A.D.
2. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. II, P. 537. The inscription belongs to A.D. 1514.
3. For the sake of the metre, it may be read
भ्रमरेशाभिधानोयं ।

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## No. 169

### Madanuru (Mannuru in Ongole) Inscription.[1]
### (A. D. 1517)

रामेश्वर (शिव)—

सिन्धुतीरनिवासोऽयं मद्नूरिपुरीश्वरः ।
रामेश्वरमहादेवो लोकान् रक्षतु शाश्वतम् ॥

## No. 170

### Kānchipuram Inscription of Achyutarāya.[2]
### (A.D. 1532)

शिव (एकाम्रेश्वर)—

कामाक्षीतुङ्गवक्षोजकङ्कणाङ्कितवक्षसम्[3] ।
शीलये स्थितमेकाम्रमूले बालेन्दुशेखरम्[4] ॥

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1. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. III, P. 1016. The date of the inscription is A.D. 1517.

2. Ed. by K. G. Krishnan and V. S. Subrahmanyam in *E. I*, XXXIII, P. 201. The date of the inscription is in Saka year 1453 (A.D. 1532).

3. This *Pada* is equal to a verse (No. 15) in the *Mukapañcaśati, Aryāśatakam.*

4. The first verse of this inscription invokes Gajānana (vide Vol. II, Pt. iii, No. 58).

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## No. 171

### Jagannātharāya Temple Inscription at Udaipur.[1]
(A.D. 1652)

शिव—

भवानीभयभृद्भूभृद्भूजंगभुजनाभृतः ।
भवतो भवतो भूयाद्भव्य' भव्य' भवे भवे ।।[2]

## No. 172

### Rājapraśasti Inscription of Udaipur.[3]
(A.D. 1676)

शम्भु—

स्मितज्योत्स्नालेपोज्ज्वललिलतकण्ठः कचचय-
शिखिस्फूर्ज्जत्पत्त्रेक्षणगलितनागो विभसितः ।
मुदे चेलां दोलांशुगत इति भूषाप्रतिकृते-
र्धृतेगौर्याः शम्भुः स्फटिकरुचिदेहेतिरुचिरः[4] ।।

1. V. 2 in Vol. II, Pt. iii, No. 63.
Ed. by Pandit Akshaya Keerty Vyāsa, Udaipur, in *E.I.* XXIV, P. 65. The date of the inscripion is *V.S.* 1709 (A.D. 1652)
2. The preceeding and succeeding other two verses invoke Gaṇeśa (see Vol. II, Pt. iii, No. 63) and Durgā (see Vol. II, Pt. ii, No, 37) respectively,
3. Ed. by N. P. Chakravarti and B. Ch. Chhabra in *E. I.* XXIX, PP. 3-4. The date of this inscription is A. D. 1676.
4. The first verse of this inscription invokes Srī Rāma (vide Vol. I, Pt. iii, No. 27)

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# No. 173

## Ammanabrolu (Ongole) Temple Inscription.[1]
(*Circa* the 16th century A. D.)

श्री रघुनायकः ॥

शम्भु—

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ॥[2]

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1 Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. II, PP. 915-916. The inscription belongs to about the 16th century A.D.

2. This verse is commonly used in many inscriptions of the Karnāṭa kings (see No. 97)

3. There are three more verses following it which invoke Varāha (see Vol. I, Pt. ii, Nos. 34 and 41) and Srikṛṣṇa (Vol. I, Pt. iii, No. 77) and Nārāyaṇa (Vol. I, Pt. i, No. 85)

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## No. 174

### The Second Praśasti of Baijnāth ( Jālandhara )[1]

ॐ नमश्शर्वाय ॥

शङ्कर :—

आशास्य वो गजास्यो वितरतु हरतात्तारकारिर्विकारं
नन्दी सानन्दनीयं भवतु स च महाकालशूलस्य धर्ता ।
—————U———रचयतु कुरुतां वीरभद्रोपि भद्रं
सर्वे वोखर्वगर्वा विदधतु कुशलं किङ्कराश्शङ्करस्य ॥१॥

स पातु वो महादेवो ——— भक्तिचुम्बितः ।
आत्मानं मुहुरीक्षन्ते यत्पादनखदर्पणे ॥२॥

काष्ठोद्दीपनकर्मठा जगति या या निर्निमेषेक्षणै-
स्सत्पक्षैरुपजीव्यते द्विजजनं या बिभ्रती शस्यते ।
देवस्याहुतिलम्पटस्य परमा पुष्टिर्यतो जायते
ताभिर्मूर्त्तिभिरष्टभिर्भवतु वो भूत्यै भवानीविभुः ॥३॥

एतेनैव शरत्वमभ्युपगतं सोषाय पूर्वं पुरां
संप्राप्ता धनुषश्श्रियं तनुरियं संप्रत्यमुष्यैव च ।
व्यानम्रे हसतीव यत्सुररिपाविथं मुहुर्विस्मया-
द्धस्मस्मेरमुपास्महे स्मरजितःपादद्वयं तद्वयम् ॥४॥

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1. Ed, by Dr; G. Buhler in *E. I.* I, P. 112. The date of the inscription is Saka ...6 (?)
(It belongs to Jayachandra, the king of Jālandhara)

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# No. 175

## Stone-East-Bank Copper-plate of Indradēva and Udayarāja.[1]

नटराज (शिव)—

क्षुभ्यत्सप्तार्णवानि स्खलदमरधुनी झातिकृन्निर्भराणि
भ्रस्यत्क्षोणीधराणि प्रचरकचवलोत्क्षिप्तगारोत्कराणि ।
मज्जद्भूमण्डलानि त्रसदसुरसुरोन्मुक्तहाहारवाणि
त्रायन्तान्वः समन्तात्त्रिपुरहरमहाताण्डवाडम्बराणि ॥[2]

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1. Ed. by Harit Krishna Deb, Calcutta, in *E. I.* XXIII, P. 227.

2. A similar verse is cited by Kavirāja Viśvanātha in the *Sāhityadarpaṇa* as quoted below :—

मूर्द्धव्याधूयमानध्वनदमरधुनीलोलकल्लोलजालो-
द्धूताम्भः क्षोददम्भात् प्रसभमभिनभः क्षिप्तनक्षत्रलक्षम् ।
ऊर्ध्वन्यस्तांघ्रिदण्डभ्रमिभवरभसोद्यन्नभास्वत् प्रवेश
भ्रान्तब्रह्माण्डखण्डं प्रवितरतु शिवं शाम्भवं ताण्डवं वः ॥

(Vide *The Mirror of Composition*, edited by Pramada Dasa Mitra, P. 304)

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# No. 176

## Porumamilla Tank Inscription.[1]

(A D. ?)

ष्यासव्यविलोचने त्रिजगतां वृष्ट्योषधीपोषके
काले वारिपिता सखा धनपतिः श्रीरत्नगर्भो रथः ।
यस्य श्रीगिरिरालयः स कृपया हेमाचलः कार्मुकः
पायाद् वः शिववातिराश्रितजनानंदैकसदायकः ॥[2]

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1. Ed. by V. S Sukthankar, Poona, in *E. I.* XIV, P. 101. The date of the inscription is not known.

2. The first verse invokes Lakṣmi (see Vol. III, Pt. iv, No. 3), the second verse invokes Varāha (see Vol. I, Pt ii, No. ) and the fourth verse invokes the goddess Dharitrī (see Vol, III, Pt. iv, No. 34)

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# PART-II

## DEVĪ

( From the 5th to 17th Century A. D. )

### No. 1

Choti Sadri Stone Inscription.[1]
( A. D. 491 )

दुर्गा—

देवी जयत्यसुरदारुण तीक्ष्णशूला
प्रोद्गीर्णरत्नमुकुटांशुचलप्रवाहा ।
सिंहोग्रयुक्तरथमास्थितचण्डवेगा
भ्रूभङ्गदृष्टिविनिपातनिविष्टरोषा ॥[2]

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1. Ed. by Dr. D. C. Sircar under the title "Two inscriptions of Gauri" in *E.I.* XXX, P. 124. The date of the inscription is given as 547. If it is the Vikrama-Samvat, then the corresponding year will be A. D. 491 as suggested by the editor.

2. The next verse invokes Umā-Maheśvara (see Vol.II, Pt. i, No. 2)

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## No. 2

### Deogarh Rock Inscription of Svāmibhata,[1]
(The 6th century A.D.)

लोकमाता—

— — — — —U—.स्थानां जगद्व्याप्तमौजसाम् ।
मातृणां लोकमातृणां मण्डलं भूतयेऽस्तु वः ॥

## No. 3

### Nāgārjuni Hill Cave Inscription of Anantavarman,
(Maukhari)[2]
(The 6th century A. D.)

महिषमर्दिनी (दुर्गा)—

उन्निद्रस्य सरोरुहस्य सकलामाक्षिप्य शोभां रुचा
सावज्ञं महिषासुरस्य शिरसि न्यस्तः क्वणन्नूपुरः ।
देव्या वः स्थिरभक्तिवादसदृशीं युञ्जन्फलेनार्थितां
दिश्याद्वच्छनखांशुजालजटिलः पादः पदं संपदाम् ॥

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1. Ed. by Dr. Daya Ram Sahni, in *E.I.* XVIII, P. 126. The inscription belongs to the 6th century A.D.

2. Ed. by J. F. Fleet in *C.I I.* Vol. III, P. 2?7. The inscription belongs to about the 6th century A. D. on palaeographical grounds.

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## No. 4

### Vasantgadh Inscription of Varmalata.[1]
### (A.D. 624)

दुर्गा—

घातुर्य्या योगनिद्रा जलन UUU नस्याकृतिर्व्विश्वयोनेः
कैलासोच्चाङ्कश्रृङ्गप्रतिनियतमुदावासिनोर्द्धाङ्कसक्ता ।
या रात्रिस्सर्व्वलोके स्मृतिरपि च सतां या श्रुतिर्म्भगीता
सा देवी दुर्ग्गमेषु प्रविशतु जगते मङ्गलानीह दुर्गा ॥[2]

शिवानि—

नियतमतिप्रणतिपरस्याजौ यागे क्रियाफलेष्वसक्त ।
क्षेमार्य्या क्षेमकरी विदधातु शिवानि नस्सततम् ॥

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1. Ed. by Dr. D. R. Bhandarkar in *E I*, IX, P. 191. The date of the insoription is *V. S.* 682 (A.D. 624)

2. In the *Durgānāma-phala* the following verse, using the word "Durgā" is given :—

"द-वर्गस्य तृतीयो वर्णः पञ्चमस्वरसंयुतः
क-वर्गस्य तृतीयो यो रेफस्तस्योपरि प्रिये ।
द्वितीयस्वरसंयुक्तं नामेदं परिकीर्त्तितम् ॥"

(Vide *Notices of Sanskrit MSS*. 1874, Vol. II, Pt. iv, P. 368, by R. L. Mitra)

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## No. 5

### Samoli Inscription of the time of Śilāditya.[1]

(A.D. 646)

चण्डिका—

पुनातु दिनकृन्मरीचि विच्छुरित पद्मपत्र-
च्छवि दुरितमाशु चण्डिकापादद्वयम् ।
हरःशिखिशिखाभकेसरस्थित-
मपास्तरजो नूपुरभयाच्छुरितदिग्विभाग' सदा ॥
असुरोरःस्थलं शूलविनिर्भिन्नमुद्गिररुधिरनिव्रहम् ।
समालोक्य केसरी वहति तिरश्चां चापलमप्येव भयमुद्विजन्निव ॥

## No. 6

### A Stone Inscription from Kudarkot[2]

(The 7th century A.D.)

दुर्गा—

सन्निहितनीलकण्ठा नितम्बतटशोभिनी ससिंहगुहा ।
जयति प्रालेयाचलभूरिव दुर्गा सदा सुमुखा ॥

1. Ed. by R. R. Halder, Ajmer, in *E. I.* XX, P. 99. The date of the inscription is *V.S.* 703 (A. D. 646)

2. Ed. by Dr. F. Kielhorn in *E. I.* I, P. 180. The date of the inscription is about the last part of the 7th century A.D.

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## No. 7

### The Indragarh Stone Inscription of the time of Rāṣṭrakuṭa King Nannappa.[1]
### (A.D. 710)

गौरी— श्रीमत्कङ्कणपन्नगेन्द्रशिरसि ज्वालावली भासुरे
यस्तिष्ठत्ययमलो मणिस्तदुदरे संक्रान्त बिम्बद्युतिम् ।
रूपं भर्तुरवेक्ष्य लज्जितमुखी गौरी मनोहर्षणं
शेषाङ्गं दधती विवाहसमये नित्यं शिवायास्तु वः ॥[2]

## No. 8

### Chandil Stone Inscription
### (found in Singbhum Dt.)[3]
### (The 9th century A.D.)

त्रैलोक्यविजया—

श्रीभगवत्यां त्रैलोक्यविजयायां[4] दामप्पः
सततं भक्तिभावेन तिष्ठति ।

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1. Ed. by Dr. H. V. Trivedi in *J. B. O. R. S.* Vol. XLI (1955), Pt. 3, P. 259 and re-edited by Krishnadeva of Bhopal in *E. I.* XXXII, PP. 115-116.
2. The first two verses of this inscription invoke Naṭarāja Siva (see Pt. i, No. 15)
3. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXXIII, P. 298. The inscription belongs to about the 9th century A.D.
4. The learned editor remarks that there is no goddess in the Hindu or Buddhist pantheon by name Trailokya-

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नामस्मरणात् प्रत्यहां कृताञ्जलि साष्टाङ्गं
शिरसा जोड्यां पतन् प्रणमामि ॥

## No. 9

### Hindol Plate of Kulastambha.[1]
(last part of the 9th century A.D.)

स्तम्भेश्वरी—

स्तम्भेश्वरीलब्धवरप्रसादे-
शुल्कीकुलेभूत क्षितिप: क्षतारिः ।[2]

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vijayā. So, he assumes that she might be the female enregy of the Buddhist god Trailokyavijaya who is "represented as blue-coloured, four faced and eight armed and as exhibiting the Vajrahuṅkāra-mudrā." But, according to the *Caṇḍi-Saptaśati*, there is a verse in which the Devī is named as Trailokyavijayā :—

"त्रैलोक्यविजयां-देवी नारायणि नमोस्तुते ॥"

1. Ed, by Dr; D. C. Sircar in *E. I.* XXVIII, P. 112.
2. The verse is not complete. The first verse invokes Siva (see Pt. I, No. 43). The goddess Stambheśvarī is mentioned in the Terasinga Copper-plate inscription of a king named Tuṣṭikāra, who has been assigned to the 5th century A.D. (vide *Journal of the Kalinga Historical Research Society*, Vol, II, No. ii, PP. 107-110)

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# No. 10

## Pratapgarh Inscription of King Mahendrapāla II.[1] (A.D. 942)

अम्बा—

रुद्रे विद्रवति द्रुतं सुरपतौ पत्त्यं प्रति प्रस्थिते
वित्तेशे प्रतिपन्नरायित U———U शङ्के सति ।
वैकुण्ठे मतिकुण्ठतामुपगते ब्राम्ह्यं श्रिते ब्रह्मणि
पायाद्वो महिषासुरं सुररिपुं देवी हशानिघ्नती ॥१॥

कात्यायिनी—

वर्णाद्वयाभ्यसनमम्ब तवेदमेव
दुर्गेति नाकगमनाय U—U—न्ति ।
कात्यायिनीति वरदेति च सन्ति कस्या
नामाक्षराणि परमाणि यथा भवत्याः[2] ॥२॥

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1. Ed. by Pandit Gaurisankar Hirachand Ojha in *E. I.* XIV, PP. 182-183, The date of the inscription is V.S. 999 (A.D. 942)

2. The first two verses invoke Surya (see Vol. III, Pt. i, No. 5)

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# No. 11

## Gorakhpur Copper-plate Grant of Jayāditya of Vijayapura.[1]

(The first part of the 10th century A. D.)

पार्वती—

नमोऽस्तु निर्जिताशेषमहिषासुरघातिने ।
पार्वतीपादपद्माय जगदानन्ददायिने ॥[2]

# No. 12

## Marer Inscription of a Sulki Chief.[3]

(The 10th century A D.)

ॐ नमः शम्भवे ॥

मातृका—

सा जयत्यसकृद्देवी मातृका लोकविश्रुता ।
ययाकारादिभिर्व्वर्णैर्व्याप्तं सर्व्वं चराचरम् ॥[4]

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1. Ed. by Dr. F. Kielhorn in *I.A* Vol XXI, P. 170. The inscription is assigned to the beginning of the 10th century A D, on palaeographical ground.

2. For other verses invoking other gods, please (see Pt. i, No. 47 foot notes)

3. Ed. by M. Venkataramayya, Ootacamund, in *E. I.* XXIX, P. 27. The inscription belongs to the 10th century A.D.

4. The other three verses which follow invoke Siva (see Pt. ii, No. 57), Candra (see Vol. III, Pt' ii, No. 1) and Pārvatī (see Pt. ii, No. 13)

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## No. 13

### Maser Inscription of a Sulki Chief.[1]
### (The 10th Century A.D.)

पार्वती—

हन्तु हैमाद्रिकन्याया भ्रुकुटि दुरितानि वः ।
पतिके जाह्नवीं दृष्ट्वा कोपरक्ताति [भीषणा] ॥[2]

## No. 14

### Rashṭrkūṭa Charters from Chinchani[3]
### (Grant of the time of Krishṇa III)
### (The 10th century A.D)

ॐ भगवत्यै नमः ॥

भगवती :—

भगवती भवतां भवभीभिदे
भवतु शुम्भ-निशुम्भ विनाशनी ।
सुरवरासुरकिन्नरनारद-
प्रभृतिभिर्व्विनुता वरदाभवा ॥[4]

1. Ed. by M. Venkataramayya in *E.I.* XXIX, P. 27.
2. For the other verses see note in the preceding verse (No. 12)
3. Ed. by Dr. D. C. Sircar in *E. I.* XXXII, P. 58. The inscription belongs to the 10th century A. D.
4. A verse, having similar *Chhanda* and *Anuprasa*, and invoking the goddess Bhagavati is found in the *Pushpāñjali* of

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# No. 15

## Kinsariya Inscription of Dadhichika (Dahiya) Chachcha.[1]

(A.D. 998)

कात्यायनी—

यामाराध्य विधानतो वहुविधां सिद्धिं गताः साधका
यत्पादस्मरणादनिष्टचरणा नश्यंति — — द्विषः ।
— — — नतयोः स्फुर UUU सा यस्याः प्रसादात्सतां
सा सर्व्वार्थविभूतिदा भगवती कात्यायनी पातु वः ॥२॥[2]

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*Padma Pushpāñjali-stotram*, a hymn in praise of Devī by Ramakrishna. The verse is quoted below :—

"भगवती भगवत्पदपङ्कज'
भ्रमरभूतसुरासुरसेवितम् ।
सुजनमानसहंसपरिष्कृत'
कमलयामलया निभृत' भजे ॥"

(Vide *Notices of Sanskrit MSS.* 1880, Vol. VI, Pt. II, P. 297 and 1871, No. iii, P. 210 by R. L. Mitra)

1. Ed. by Pandit Ramakarna, Jodhpur, in *E.I.* XII, P. 59. The date of the inscription is *V. S.* 1056 (A.D. 998)

2. The first verse of the inscription is not readable. So, the remaining three verses which are also damaged, are given.

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काली—

दुर्योधान्धकयोधयुद्धविधुरक्रोधज्वलच्चूलश्रृङ्ग-
निष्पिष्टोरुललाटपट्टविगलत्प्रस्वेदवारि U— ।
प्रोद्भूता निधनाय यां UU पुरा देवद्रुहां प्रस्फुरत्-
कङ्कालास्थिकपालशूलशबला कालीश्रिये सास्तु वः ॥३ ।

ब्रह्माण्डं भ्रश्यदिन्दूष्णगुपुटघटितच्छिद्रमाधाय पाणौ
बद्धा नागेन्द्रबध्वा गणपतिरदनोद्दामकोणाभिघातैः ।
— — — — ट्टहासप्रकटितविकटस्पष्टदंष्ट्राकराला
काली कल्पान्तकाले निजविजयमहाडिण्डिमं वादयन्ती ॥४॥*

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* A verse conveying similar idea is found in the *Mahā-Bhāgavatam* as quoted below :—

"यामाराध्य विरिञ्चिरस्य जगतः स्रष्टा हरिः पालकः
संहर्त्ता गिरिशः स्वयं समभवद् ध्येया च या योगिभिः ।
यामाद्यां प्रकृतिं वदन्ति मुनयस्तत्त्वार्थविज्ञाः परां
तां देवीं प्रणमामि विश्वजननीं स्वर्गापवर्गप्रदाम् ॥"

(*Notices of Sanskrit MSS.* 1870, No. 2, P. 203, by R. L. Mitra)

The following verse is given as *mangala-charaṇam* in the *Mantra-pradipah* :—

"यामासाद्य विधीयते त्रिधिवलिध्वंसीशदेवादिभिः
स्वीयं स्वीयमतीव दुष्करतरं कर्म्मक्षणाल्लीलया ।
सा दुर्गा भवदुर्गदुर्गतिहरा सर्वान्तरस्थायिनी
पूर्णं वो विदधातु सर्वमनिशं चेतोगतं यद्भवेत ॥"

(Vide the *Notices of Sanskrit MSS.* (1872), Vol. II, Pt. ii, P. 156, by R. L. Mitra)

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# No. 16

## Goharwa Plates of Karṇadevā.[1]

## (A.D. 1047)

ब्राह्मी—

शुद्धे हृदयक्षेत्रे वल्लीमिव रोपयन्ति यां मुनयः ।
मोक्षमहाफलजननी ब्राह्मी सूक्ष्मापि सा जयति ॥[2]

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1. Ed. by Dr. E. Hultzsch in *E. I.* XI, P. 142. The date is A.D. 1047.

2. The goddess Brāhmī is invoked in the *Ananda-dīpinī-ṭikā* by Brahmānanda Sarasvati, as quoted below :—

"अथानन्दमयीं ब्राह्मीं त्रिगुणां निर्गुणात्मिकाम् ।
वन्देऽहं नीलकुहरत्विषा स्मितविलासिनीम् ॥"

(Vide *Notices of Sanskrit MSS.*, 1870, No. II, P. 187 by R. L. Mitra)

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# No. 17

## Arthuna Inscription of the Paramāra Chāmuṇḍarāja.[1]
## (A.D. 1078)

ॐ नमः शिवाय ॥

गौरी—

पाणौ वल्गुभुजङ्गपङ्क्तिभयात्सङ्कोचयत्याः करं
व्याकृष्टं जरतीजनेन रभसाच्छम्भोर्दृढं गृह्णतः ।
भ्रान्ताः सम्भ्रमतः सुखान्मुकुलिता विस्फारिताः कौतुकाद्
व्रीडामन्थरिता विवाहसमये देव्या दृशः पान्तु वः ॥[2]

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1. Ed. by Dr. Lionel D. Barnett in *E. I.* XIV, PP. 297-298. The date of the inscription is *V. S.* 1136 (A.D. 1078)

2. The second verse in this inscription invokes Chandra-śekharā (Siva) (see Vol, II, Pt. i, No. 86) Two similar verses of *bhāva-śavalatā* (unity of divergent ideas at one time in the *alamkāra*) is cited by Jagannātha Misra in the *Rasa-Kalpadruma* as quoted hereunder :—

सव्रीडा दयितानने सकरुणा मातङ्गचर्माम्बरे
सत्रासा भुजगे सविस्मयरसा चन्द्रेऽमृतस्यन्दिनि ।
सेर्ष्या जह्नुसुताऽवलोकनविधौ म्लाना कपालोदरे
पार्वत्या नवसङ्गमप्रणयिनी दृष्टिः शिवायास्तु नः ॥

व्यानम्रा दयितानने मुकुलिता मातङ्गचर्माम्बरे
सोत्कम्पा भुजगे निमेषरहिता चन्द्रेऽमृतस्यन्दिनि ।

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# No. 18

## Sanskrit and old Canarese Inscriptions.
## (W. Chālukya Pṛithvīvallabha Tribhuvanamalla)[1]
## (A.D. 1095)

नमो बुद्धाय ॥

भगवती-तारा—

हरि करि शिखिफणितस्कर निगलजलार्णव पिशाचभयशमनी
शशिकिरणकान्तिधारिणि भगवति तारे नमस्तुभ्यम् ॥

---

सेर्ष्या जह्नुसुताऽवलोकनविधौम्लाना कपालोदरे
पार्वत्या नवसङ्गमप्रणयिनी दृष्टिः शिवायास्तु नः ॥

(Vide the *Rasa Kalpadruma*, P. 47, Orissa Sahitya Akademy publication, (1965)

Another verse with similar *Alaṅkāra* (*Bhāvaśavalatā*) is found in the *Priyadarśanā*, a Sanskrit drama written in imitation of the *Vāsavadattā*. It is quoted below :—

धूमव्याकुलदृष्टिरिन्दुकिरणैराह्लादिताक्षी पुनः
पश्यन्तीव समुत्सुका-नतमुखी भूयो ह्रिया ब्रह्मणः।
सेर्ष्या पादनखेन्दुदर्पणगते गङ्गांदधाने हरे
स्पर्शादुत्पुलका करग्रहविधौ गौरी चिरं पातु वः ॥

(Vide *Notices of Sanskrit MSS.*, by R. L. Mitra, Vol. III, Pt. ii, P. 132 (1875)

1. Ed. by J. F. Fleet in *I, A.* Vol. X, P. 185. The inscription is dated Saka 1017 (A. D. 1095)

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या ज्ञानार्णवमन्थतेत्समुदिता प्रज्ञेति या कथ्यते
या बुद्धस्य विभूविद्या त्रिभुवने बोधिस्वरूपा परा ।
या हृद्व्योम्नि तथागतस्य वसति स्फीतेव चान्द्री कला
सा तारा भवतापदुःखशमनी प्राशास्तु वस्सर्वदा ॥[1]

## No. 19

### A Kalachuri Stone Inscription from Kasia.[2]
### (*Circa* the 11th or 12th century A. D.)

तारा—

मूर्त्तिर्धर्ममयीं कृपारसवहं चेतो विशुद्धाधियः
नेत्रे मैत्रगुणानुरागसुभगे शान्त्वाभिनीतौ करौ ।
इत्येवं सुगतानुशासन U— — क्श्रियं स्वां तनुं
बिभ्राणा भवतां सुखानि तनुतां तारा त्रिलोकेश्वरी ॥[3]

---

1. The Buddhist goddess, Tārā, is represented as Bhagavatī and worshipped by the Hindus in the latter age.

2. Ed. by Dr. Daya Ram Sahni in *E.I.* XVIII, PP. 130-131. The period of the inscription is fixed about the 11th or 12th century A.D. on palaeographical consideration.

3. There are three more verses in this inscription which invoke Siva (see Pt. i, No. 94), Viṣṇu (see Vol. I, Pt' i, No, 38) and Buddha (see Vol. I, Pt. iii, No. 46)

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# No. 20

Inscription from Manthanī.[1]
(Kākatīyas of Warrangal)
(A.D. 1199)

श्री मन्त्रकूट-गोपीजनवल्लभाय नमः ॥

पार्वती-गणेश—

दन्ते निधाय हस्तं जयंति पिवतस्तनं गजमुखस्य ।
पुष्करवाग्नितुषारा मातुश्चिकुरेषु मौक्तिकविलासाः ॥[2]

# No. 21

Two Pratihāra Grants from Kuretha.[3]
(A plate of Malayavarman)
(A. D. 1221)

देवी (आम्रलोहिता)—

वृन्दारकासुरगणैरर्चितांह्रियुगाम्बुजा-
देवी मलयभूपालं सा पायादाम्रलोहिता ॥[4]

---

1. Ed, by Dr; D. C. Sircar in *E. I.* XXXIV, P. 70. The date of the inscription is Saka 1121 (A.D. 1199)

2. The next verse, after this, invokes the god Varaha (see Vol. I, Pt. ii, No. 16)

3. Ed. by Dr. D. C. Sircar in *E. I.* XXX, P. 148. The inscription is dated in *V.S.* 1277 (A.D. 1221)

4. This verse is preceded by another verse which invokes Dharma (see Vol. III, Pt. i, No. 16)

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## No 22

### The Sundha Hill Inscription of Chāchigadeva.[1]
(Chahamāna)
(A.D. 1262)

चण्डिका—

विकटमुकुटमुद्यत्तेजसा व्योम्नि दैत्या-
निव भुवि मणिमय्या मेखलायाः क्वणेन ।
अनणुरणितलीलाहंसकैस्त्रासयन्ती
फणिपतिभुवनान्तश्चण्डिका वः श्रियेस्तु ॥[2]

## No. 23

(A.D. 1273)

योगेश्वरी (पार्वती)—

योगेश्वरी वो भवतु प्रसन्ना
देवी स्वभावानवम प्रभावा ।
षट्कर्म्म संसाधनलीनचित्तै-
र्योगीन्द्रवृन्दैरभिवंदितां घ्रिः ॥[3]

---

1. Ed. by Dr. F. Kielhorn in *E.I.* IX, P. 74. The date of the inscription is *V.S.* 1319 (A.D. 1262)

2. The first two verses of this inscription invoke Chandra (see Vol, III, Pt. ii, No, 26)

3, The next verse of this inscription invokes Siva (see Pt. i, No. 133)

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# No. 24

## Surwāyā Inscription of the time of Gaṇapati.[1] (A.D. 1293)

ॐ नमः शिवाय ॥

महामुरुण्डा (छिन्नमस्ता)—

श्रियं दिशतु वः शम्भोर्मूर्ध्नि शैतांशवी कला ।
कालव्यालकृतानेकजगद्व्यापत्तिहारिणी ॥१॥

या स्मृतापि सतां हन्ति मनोवाक्कायसंभवम् ।
अघं सा त्रिदशैर्वन्द्या महारुण्डा[2] पुनातु वः ॥२॥

सदानन्दमयीं वन्दे सुरसां सत्कवेर्गिरम् ।
न यत्र नियमो धातुः प्रागल्भ्यमवलम्बते ॥३॥

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1. Ed. by Dr. D. C. Sircar, Ootacamund, in *E. I.* XXXII, P. 340. The date of the inscription is *V.S.* 1350 (A. D. 1293)

2. Probably, to maintain the metre Mahāruṇḍā is used for Mahāmuruṇḍā *alias* Chhinnamastā.

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# No. 25

## Inscriptions of the Ex-State of Chambā (Two Grants of Somavarmadeva and Āsaṭadeva)[1] (The 13th century A.D.)

ॐ नमः शिवाय ॥

After "जयति भुवनकारणं स्वयम्भू......etc" as shown in the previous inscription, there is another verse added to it :—

भवानी श्रो गणेश—

जयति जनमनिष्टादुद्धरन्ती भवन्ती
जयति निजविभूतिव्याप्तविश्व.पुरारिः ।
जयति च गजवक्त्रस्सोत्र यस्य प्रसादा-
दुपरमति समस्तो विघ्नवर्गोपसर्गः ॥[2]

1. Published in the *Archaeological Survey of India, Annual Report*, for the year 1902–1903, PP. 259 and 264.

The date is the same as given in the previous inscription (the 13th century A.D.)

2. The same verse is shown in No. 34.

### Translation

Victorious is she, who saves mankind from misfortune, Bhavānī (Durgā). Victorious is he, who with his splendour has pervaded the universe, the foe of Tripurāsura (Siva). Victorious also is the Elephant-faced one, he, by whose favour the calamity of a host of obstacles ceases (Gaṇeśa)

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# No. 26

## Alampundi Plates of Virupākṣa[1]
## (A.D. 1383)

आद्याशक्ति (विश्वम्भरा)—

शश्वद्विश्वंभरां वन्दे विश्वां हरकुटुम्बिनी ।
मूर्त्ति मुग्धेन्दुचूड़स्य सप्तसागरमेखलाम् ॥[2]

# No. 27

## Nellore Copper plate Inscription of Rāmachandra.[3]
## (A.D. 1387)

शक्ति (भूतधात्री)—

आधारशक्तिमम्भोधिमेखलां रत्नगर्भिणीम् ।
हरमूर्त्ति हरेः कान्तां भूतधात्रीमुपास्महे ॥[4]

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1. Ed. by V. Venkayya in *E.I.* III, PP. 226-227. The inscription is dated in Saka year 1305 (A D. 1383)
2. The first verse of this inscription invokes Varāha (see Vol. I, Pt. ii, No. 46, P. 36)
3. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions of the Nellore District*, Vol. I, PP. 5-6. The date of the inscription is Sakābda 1312 (A.D. 1390)
4. The first invocatory verse of this inscription is given in Vol. I, Pt. ii, No. 48.

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## No. 28

### Kangra Jvālāmukhi Praśasti.*

(*Circa* the 14th century A.D.)

ॐ नमो ज्वालामुख्यै ॥

ज्वालामुखी—

पायाज्ज्वालामुखी वः प्रणतसुरवरस्फारकोटीरकोटी-
कोटीव्याटीकमानद्यु मणिसममणिश्रेणिभावेणिभाता ।
कल्पान्तक्षोभजृंभाभररभससमारंभसंरम्भभीम-
ज्वालामालाकरालाननलघुकवलीभूतभूतप्रपंचा ॥१॥

अव्यात् ज्वालामुखी वस्समरसमरसीभावसंभावनोद्ध-
दुर्गीर्वाणव्यसवाणप्रहसितदितिभूगर्वसर्वंकषौजा ।
शौर्याहभावसंभावितमहिषगलामग्नखड्गाग्रधारो-
द्गच्छद्रक्तप्रणाली U त U रयहृद्विच्छिद्रितोर्ध्वाण्डखण्डा ॥२॥

पञ्चास्योद्यं च प्राञ्चितचरणसरोजा सरोजासनादि-
स्थित्यासु त्यागशूरासुरगमरमदत्योनदत्यां च जन्या ।
जन्या जन्यप्रपञ्चा प्रभवभयरुजाहारिणी हारिणी सा
वद्यावद्यानवद्यां धियमियमुदयस्थेस्ति वस्त्रेश्वरी वः ॥३॥

साकं सार्कसकंसाशमनशमनवाशाविभाताविभाता
दिव्यादिव्यापदूनाविषमविषमयतूक्लेशभीमाशभीमां ।

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* Ed. by Dr. G. Buhler in *E. I.* I, PP. 192. The inscription is of about the 14th century A.D.

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वामावामावतादुवो यतिनि यतिनिरीक्षासमक्षा[1]
जालंजालंधर: श्रीचयनचयनयोगश्रितोमाश्रितोमा ॥४॥

देवी ज्वालामुखी वश्चिरमशुभमल खंड्षीष्टैधिषीष्ट
स्थामैतस्याः प्रसादात्किमपि वनु महश्चेतसा संगसीष्ट ।
विद्या विद्योतिषीष्ट प्रकृतिमनुविदे—यिषीष्ट प्रसत्ति-
र्धीः संवोभूयिषीष्ट प्रचुरपरिमला—न्प्रकोकूयिषीष्ट[2] ॥५॥

दुर्गादुर्गात्तिवोव्याद‌लिकुलतरलां वैजयंन्तींजयन्ती-
मालामालालयंन्तीकलितकलिमलाविश्रुताशाश्रुताशा ।
दुर्गादुर्गात्तिवोऽव्याद‌लिकुलतरलां वैजयंन्तीं जयन्ती-
मालामालालयंन्तीकलितकलिमलाविश्रुताशाश्रुताशा ॥६॥

साव्याद्गांसर्वदाव: कलितहरिपदादेवविद्यारसोमा
साव्याद्गांसर्वदाव: कलितहरिपदादेवविद्यारसोमा ।
साव्याद्गांसर्वदाव: कलितहरिपदादेवविद्यारसोमा
साव्याद्गांसर्वदाव: कलितहरिपदादेवविद्यारसोमा ॥७॥

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1. The learned editor remarks that the text had "originally 'यतिनियतिनियतिनिरीक्षा', but syllables 7–9 have been deleted by means of *Kakapadas*. Add at the end of the foot समक्षा ।"

2. The editor suggests that it is "probably गीः प्रकोकूयिषीष्ट to be read,"

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## No. 29

(*Circa* 1417 A. D.)

दुर्गा—

यां संस्तुवन्ति गिरिजां प्रकृतिं च मायाम्
लक्ष्मीं गिरं सकलसृष्टिनिदानरूपाम् ।
दुर्गा प्रचण्डमहिषासुरमर्द्दनी सा
भर्गैकमृष्टविभवा भवतात्प्रसन्ना ॥[1]

## No. 30

Chitorgadh Inscription of Mokala of Mewad.[2]
(A.D. 1427)

विन्ध्यवासिनी (गिरिजा)—

भूमीभृत्त्वयमेधितस्थितिरियं गुर्वी नगा वंधवो
विन्ध्योगस्त्यचरित्रवो न चकितः प्रस्थापयन् ब्राह्मणान् ।
कन्यामाम्यतमा महोत्सवविधावित्येकमन्त्रोक्तितो
यामानीनयदर्चनाय गिरिजा विन्ध्यालया सावतात् ॥[3]

---

1. The verse appears similar to many such verses in the *Saptaśatī Caṇḍī*.

   The first two verses which invoke Gaṇeśa are given in Vol. II, Pt. iii, No. 56.

2. Ed. by Dr. F. Kielhorn in *E.I.* II, PP. 410-411. The date is *V.S.* 1485 (A.D. 1427)

3. This is the third invoking verse in this inscription. The other verses invoke Gaṇeśa (Vide Pt. iii, No. 48), Ekalinga (see Pt. i, No. 159) and Gopīnātha (see Vol. I, Pt. iii, No. 72)

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## No. 31

### First & Third Slabs of Kumbhalgarh Inscription (Rājasthān)[1] ( A. D. 1460 )

विन्ध्यवासिनी (दुर्गा)—

कुटिलासरित्समीपे त्रिकुटगिरिगहनभूषिणी नित्यम् ।
वाञ्छितफलप्रदात्रीदेवीश्रीविन्ध्यवासिनी जयति ॥[2]

## No. 32

### First and Third Slabs of Kumbhalgarh Inscription (Rājasthān)[3] (A.D. 1460)

भुवनेश्वरी :—

उद्यद्दिनद्युतिभासिकिरीटां तुङ्ग U—UU—UU युक्ताम् ।
स्मेरमुखीं वरदाकुंशपाशाभीतिकरां प्रभजे भुवनेश्वरीम् ॥[4]

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1. Ed. by Pandit Akshyayakeerty Vyas, Udaipur, in *E. I.* XXIV, PP. 314-315.
2, The first four verses invoke Surya (see Vol. III, Pt' i, No. 25) Gaṇeśa (see Vol. II, Pt. iii, No. 54) and Siva (see Pt. i.)
3. Ed. by Pandit Akshyayakeerty Vyās, Udaipur, in *E. I.* XXIV, PP, 314-315.
4. The *dhyana* used in the *Gaṇeśa-Mātṛkā* is as follows :—

   उद्यत्सूर्य्यसहस्राभ्यां पीनोन्नतपयोधरां
   रक्तमाल्याम्बरा लेप रक्तभूषणभूषिताम् ।
   पाशाङ्कुशधनुर्बाणभास्वत्पाणि चतुष्टयां
   रक्तनेत्रत्रयां स्वर्णमुकुटोद्भासिचन्द्रिकाम् ॥

   (Vide the *Vināyaka-brata* (Oriya P. 6)

   For other verses see Vol. II, Pt, i, No. 163.

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## No. 33

### Dohad Stone Inscription of Mahamuda Begarha)[1]
### (A.D. 1488)

देवी—

काश्मीरवासिनीं देवीं नत्वा शाहि मुजाफरस्यादौ ।
वंशं जगति विशुद्धं वन्दे च पातसाहीनाम् ॥[2]

## No. 34

### A Grant of Somavarmadeva and Asatadeva.[3]
### (*Circa* the 15th Century A.D.)

ॐ नमः शिवाय ॥

भवानी—

जयति जनमनिष्टादुद्धरन्ती भवानी ।
जयति निजविभूति व्याप्तविश्वःपुरारिः ॥[4]

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1. Ed. by Dr. H. D. Sankalia in *E. I.* XXIV, P. 222. The date of the inscription is *V. S.* 1545, Saka 1410 (A. D. 1488)
2. The inscription gives on example record to prove how some Muslim kings (*Pādshāhs*) of Gujarat used to respect the Hindu gods and goddesses.
3. Ed. by Dr. F. Kielhorn in *I.A* Vol. XVII, P. 11. It is assigned to the 15th century A.D.
4. The other two lines of the verse invoke Gajānana ( see Pt. iii, No. 54). The first verse of this inscription invokes Trimūrti (Brahmā–Viṣṇu–Maheśvara)

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## No. 35

### Bai Harir's Inscription at Ahmadabad.[1]
### (A.D. 1499)

कुण्डलिनी-पराशक्ति—

जयति जगत्त्रयजननी
कुण्डलिनी नामतः पराशक्तिः।
सुरनरवन्दितचरणा
वापीरूपात्मना सततम् ॥[2]

## No. 36

### Unā ( Kāthiawad ) Inscription.[3]
### (A.D. 1526)

पार्वती—

पतिः सतीत्वा द्विगुणैरतीव
प्रीतिः स्वदेहार्द्धमदत्त यस्यै।
सात्यंतसौभाग्यनिधिर्ददातु
मनोरथान् पर्वतराजपुत्री ॥[4]

---

1. Ed. by Rev. J. E. Abbott in *E.I.* IV, PP. 298-299. The inscription is dated in *V S.* 1556 (A.D, 1499)
2. The other two verses of this inscription invoke Varuna (see Vol, III, Pt. v, No, 7) and Viśvakarmā (see Vol. III, Pt, v, No, 9)
3. Ed, by Dr. D, B, Diskalkar in *N.I.A.* Vol. 3, PP. 193-194. The inscription is dated in *V.S*, 1582 (A.D, 1526)
4. For the invocation of Gopinātha in this inscription please see Vol. I, Pt. iii, No, 75.

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## No. 37

### Jagannātharaya Temple Inscription at Udaipur. (Rājasthan)[1] (A.D. 1652)

दुर्गा—

अतीव्रतेजो द्युपतीन्द्रपूज्यं
व्रतीश्वरैः सप्तशतीभिरर्च्यम् ।
रतीशजीवातुगतिं दधानं
प्रतीतदुर्गाह्विमतीव वंदे ॥[2]

## No. 38

### Inscription from Nepal.[3] (A.D. 1658)

पार्वती —

नत्वा गिरीन्द्रतनयां प्रलयानलाभां
भालोल्लसल्ललितचन्द्रकलाभिरामाम् ।
मल्लप्रतापनृपतिः स्वकुलप्रकाशां
वंशावलीं सुतनुते विमलां कवीन्द्रः ॥

1. Ed. by Pandit Akshyaya Keerty Vyās, Udaipur, in *E.I.* XXIV, P. 65. The inscription is dated in *V. S.* 1709 (A.D. 1652)
2. The first two verses invoke Gaṇeśa (see Pt. iii, No. 63) and Siva (see Pt. ii, No. 171)
3. Ed. by Pandit Bhagavānlal Indraji and Dr. G. Buhler in *I,A.* Vol. IX, P. 189. The date of the inscription is Nepalese Saṃvat 778 (A.D. 1658)

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## No. 39

### Rājapraśasti Inscription of Udaipur.[1]
### (A.D. 1676)

बगलामुखी—[2]

कपोलप्रोल्लोलत्कनकविलसत्कुण्डलयुगं
मुखेन्दुं बिभ्राणां कनकविकसत्पंकरुचिम् ।
गदादीण्णरातिं करगरिपुजिह्वां च बगला-
मुखीं ध्यायेद्यस्तद्विमुखमुखसंस्तंभनिविधिः ॥
शतायुः सिद्धिं वा सदसि बहुवृद्धिं विदधतीं
प्रसिद्धिं लोके वा सततमृणवृद्धिं च विगताम् ।
गुणानामृद्धिं वा सुभगसुतवृद्धिं धनगिरां
समृद्धिं भक्तानां सपदि हरसिद्धिं भज मनः ॥[3]

## No. 40

### ( A.D. 1676 )

भगवती—

पुराराणेन्द्रस्त्वच्चरणशरणः सेतुविलसत्
प्रबन्धं कृत्वाब्धिं नवमिह तड़ागं रचितवान् ।
प्रतिष्ठामस्याद्धा तत्र विवरराज्ये भगवति-
प्रभावो निर्विघ्नं स गिरिवरमातर्जय जय ॥[3]

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1. Ed. by N. P. Chakravarti and Dr. B. Ch. Chhabra in *E.I.* XXIX, *Appx*. PP. 3-4. The date of the inscription is A.D. 1676.
2. The other verses in it invoke Rāma (see Vol. I, Pt. iii, No. 27) Sarasvati (Vol. III, Pt. iv, No. 28) and Bhubaneśvarī (see No. 42)
3. See foot note in No. 39.

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## No. 41

(A. D. 1676)

दक्षिण काली—

वराभीतीर्दात्रीं पृथुतमकुचां कामवशगां
महाकालोरःस्थां समुखमजचक्रींद्रविनुताम् ।
प्रसन्नाक्षीं श्यामां स्मितमयमुखीं दक्षिणतमां
स्तुवन्कालीं विद्याक्षितिसुतधनानीह लभते ॥

चतुर्भिः कैलासस्फुरितकरिभिर्होमससुधै-
र्घटैः शुंडोत्क्षिप्तैः स्मरति सुखसिक्तां कनकभाम् ।
वरांभोजद्वंद्वाभययुतकरां त्वांबुजगतां
रमे भीमक्ते यो मुखमपि स मत्तेभधनवान् ॥*

## No. 42

(A.D. 1676)

भुवनेश्वरी—

मृदु वाणीं लज्जां श्रियमपि दधानां मणिलसत्-
किरीटेन्दुद्योतां मणि पटलमत्स्यचरणाम् ।
त्रिनेत्रां स्मेरास्यां समणिचषकाब्जोद्यतकरां
जपारक्तां भक्त्या भजत भुवनेशीं पृथुकुचाम् ॥७॥

* See foot-note in No. 39.

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रुचेङ्गालः[1] खड्गो ललितकमली ह्रीमयमुखः
क एष द्रागीदृग् लघुकलितशक्तिर्हंसकरः ।
हलांसो हृल्लखी धृतसकलमायोऽनलवधू-
स्तुतिर्मन्त्रं जप्त्वा जयति धरणीशो भानुरिव ॥८॥[2]

## No. 43

### Inscription from Nepal[3]
### (A.D. 1690)

देवी—

देवी श्रीऋद्धिलक्ष्मी विमलकुलभवानीतिमार्गेनिविष्टा
शिष्टाचारैकभूमिस्त्रिभुवनजननीपादलब्धप्रसादा ।
शम्भोरम्भोजजन्मप्रभृतिभिरमरैः सेवितस्यातिविख्याताऽव्यक्तकीर्त्ति र्जगति विजयते सत्प्रजानन्ददात्री ॥

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1. The learned editors add the following note here :—

"The form *aiṅgāla* is evidently derived from the word *iṅgala* which is a Prākrit equivalent of *aṅgāra.*

2. See foot-note in No. 39.

3. Ed. by Pandit Bhagavānlal Indraji and Dr. G. Buhler in *I.A.* Vol. IX, P. 191. The date of the inscription is Nepalese Samvat 810 (A.D. 1690).

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# PART-III

## GAṆEŚA

( From the 7th to 17th Century A. D. )

### No 1

Sakrai Stone Inscription : (V.S. 699)*
(A.D. 642)

महागणपति—

रतोद्गदनदारणदृढ़सुमेरुरेणूद्भट'
सुगन्धिमदिरामदप्रमुदितालिझंङ्कारितम् ।
अनेकरणदुन्दुभिध्वनिविभिन्नगण्डस्थलं
महागणपतेर्मुखं दिशतु भूरिभद्राणि ॥

नृत्यन्त्यास्साङ्गहार चरणभरपरिक्षोभितक्ष्मातलयाः
प्रभ्रष्टेन्दुप्रभायां निशिविसृतनखोद्योतभिन्नान्धकाराः ।
ये लीलोद्वेल्लिताग्रा विदधति विततांम्भोजपूजा इवाशा-
स्ते हस्तास्सम्पदं वो ददतु विदलितद्वेषिणश्चण्डिकायाः ।

* Ed. by Dr. B. Ch. Chhabra, in *E. I.* XXVII, P. 31. The inscription is dated in *V. S.* 699 (A.D. 642)

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## No. 2

### Harsha Stone Inscription.[1]

गणेश—

सर्वविघ्नप्रशमनं सुरार्चितं
पूर्व्वमेव शिवयोस्तनूद्भवम् ।
भक्तिमुक्तिपरमार्थसिद्धिदं
तं नमामि वरदं [गणाधिपम्] ॥[2]

## No. 3

### A stone Inscription from Ranod (Narod)[3]
### (Gwalior)
### (A.D. 972)

ॐ नमः शिवाय ॥

गणेश :—

प्रावृषेण्यनवाम्भोदगर्जितौर्ज्जित्यजिन्ति वः ।
वैनायकानि निघ्नन्तु निर्व्विघ्नं बृंहिताग्यघम् ॥[4]

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1. Ed. by F. Kielhorn in *E. I.* II, P. 119. The inscription is dated in *V.S.* 1030 (A.D. 970)
2. These four letters which have been left out by the editor are substituted by me. (author)
3. Ed. by Dr. F. Kielhorn in *E. I.* I, PP. 354-355. The date of the inscription is A,D. 972.
4. There are four verses, following this verse which invoke Saraśvati (see Vol. III, Pt. iv, No, 5) and Sambhu (see Vol. II, Pt. i, No, 52)

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# No. 4

## Bhanpur Plates of Chhittarājadēva [1]

## (A. D. 1026)

ॐ जयश्चाभ्युदयश्च ॥

गणेश—

अभते सर्व्वकार्य्येषु पूजया गणनायक: ।
विघ्नं निघ्नन् स व: पायादपायाद्गगणनायक: ॥[2]

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1, Ed. by Dr. J. F. Fleet in *E. I.* XII, P. 261. The date of the inscription is A. D. 1026.

The verse is also mentioned in the following inscriptions :—

1) Grant of Chāmuṇḍarāja from Chinchani (S. 956) (*E. I.* XXXII, P. 66)
2) Grant of Vījala from Chinchani (S, 975) (*E I*, XXXII, P. 74)
3) A Grant of Chhittarājadeva (*I.A.* Vol. V, P. 277)
4) A Silāhāra Copper plate grant (*I A.* Vol IX, P. 33)
5) A Copper-plate of Mummunirāja (S. 971) (*E.I*, XXV, PP. 55-56)

2. The next verse invokes Siva (see Vol. II, Pt. i, No. 70)

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# No. 5

## The Amaresvara Temple Inscription (at Mandhata)[1] (A.D. 1063)

गणेश—

विघ्नं निघ्नन् द्विरदवदनः प्रीतयेवोस्तु नित्यं
वामे कूटः प्रकटितबृहद्दक्षिणस्थूलदंतः।
यः श्रीकण्ठं पितरममुयाश्लिष्ट वामार्द्धदेहं
दृष्ट्वा नूनं स्वयमपि दधादर्द्धनारीश्वरत्वम् ॥

श्लाघ्यः पुत्रः स भवति किल स्वस्य वपुः सकाशा-
धत्ते कैश्चित्क्वचिदपि गुणैर्यः समुत्कर्षलेखाम्।
इत्थं वाञ्छन् पितुरधिकतां पञ्चवक्त्रस्य नूनं
षष्ठं बिभ्रद्वदनमपरं पातु विश्वं विशाखः ॥[2]

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1 Ed. by P. P. Subrahmanya Sastri in *E. I.* XXV, P. 175. The date of the inscription is *V. S.* 1120 (A.D. 1063)

2. The inscription gives the *Halāyudha-Stotram* consisting of sixtytwo verses ( see Vol. II, Pt. i, No. 80 and the foot-note at page 76)

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## No. 6

### Lucknow Museum Plate of Kīrttipāla.[1]
### (A.D. 1111)

गणेश—

जयति सकलशब्दग्रामनिर्माणकल्यः
प्रणतजननिकायध्वस्तसंसारशल्यः ।
पशुपतिरनुरुद्धाशेषदेवादिपाल्यः
प्रियतमहिमभूभृद्मल्लिकामोदमाल्यः ॥

## No. 7

### Stone Inscription of Dhangadeva.[2]
### (Khajuraho)
### (A.D. 1117)

ॐ नमः शिवाय ॥

गजानन—

गिरिशशिरसि यच्छहस्तमिन्दोः कलायां
मुहुरमलमृणालीग्रासगृध्नः शिशुत्वे ।
जयति विधुतमूर्ध्नीन्नाललीलाम्बुजेन
स्मितकुपितमृडानीताड़ितो नागवक्त्रः ॥[3]

1. Ed, by Dr; F. Kielhorn in *E I.* VII, P. 95. The inscription is dated in *V.S.* 1167 (A.D. 1111)

2. Ed. by Dr. F. Kielhorn in *E.I.* I, P. 140. The date of the inscription, is *V.S.* 1173 (A.D, 1117)

3. The first four verses invoke Rudra (see Vol. II, Pt. i, No. 98) and Bhārati (see Vol, III, Pt. iv, No. 8)

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# No. 8

## Koni Inscription of Kālachuri Prithvīdeva (II).[1]
## (A.D. 1147)

**गणेश—**

नृत्यावताररभसोच्छलदच्छदान-
पानप्रमत्तमधुपव्रजगुञ्जितेन ।
यो विघ्नवृन्दमुरुतर्ज्जयतीव देवो
द्वैमातुरः स भवतां हितमातनोतु ॥

कुर्व्वन्तु कीर्त्तनशतानि रणाङ्गणेषु
मथ्नन्तु वैरिनिकरं धनमत्सृजन्तु ।
कालान्तरे तदखिलं प्रबलान्धकार-
नृत्योपमं कविजनैरनिबद्ध्यमानम् ॥[2]

1, Ed. by Dr. V.V. Mirashi in *E I.* XXVII, PP. 280-281. The date of the insoription is Kālaohuri-year 900 (A.D. 1147)

2. The other verses invoke Natarāja Siva (see Vol, II, Pt. i, No, 100)

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# No. 9

## Sambhar Inscription of Chalukya Jayasimha's time.[1]
## (The 12th Century A.D.)

श्री गणेशाय नमः ॥

विघ्नेश्वर—

ब्रह्मस्वभूशंकरपर्शुपाणयः
क्रियासुरेते भुविस्त्रोवसीयितम् ।
केष्टेंदिरागर्वगजाभियुक्ताः
सनातनं वो विवुधाः क्षितीशाः ॥१॥

सिद्धयोष्टौ च सिध्यति यस्य स्मरणमात्रतः ।
सर्व्वकार्य्याणि विघ्नेश एनाद्व नमः सदा ॥२॥

सर्व्वसम्पत्करो लोके सर्व्वविघ्नप्रणाशकः ।
युष्माकं त्रिदशेशास्तुरविर्यच्छतु मङ्गलम् ॥३॥[2]

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1. Ed. by Pandit Bisheshwar Nath Rew in *I.A.* Vol. LVIII, P. 235. The inscription belongs to about the first half of the 12th century A.D.

2. The inscription begins with a verse invoking Bharati (see Vol III, Pt. iv, No. 11)

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## No. 10

### Bheraghat Inscription of Alhanadevi.[1]
### ( A.D. 1155 )

विघ्नराज—

विघ्नौघसन्तमससंहरणाय शक्तं
मुक्तं कलङ्ककलया शकलं सुधांशोः ।
कुन्दावदाततरदन्तमिषाद्दधानः
श्रेयःपरन्दिशतु वः सदयं द्विपास्यः ॥[2]

## No. 11

### Malhar Inscription of Jājalladeva.[3]
### (Cedi)
### (A D. 1167)

गणपति—

ऊर्ध्वीकृतः सुरसरित्सलिलावगाह-
दुद्दण्डचण्डतरचारुकरो विभाते ।

1. Ed. by Dr. F. Kielhorn in *E.I.* II, P. 10. The date of the inscription is A.D. 1155.

2. This is the 5th invocatory verse in this epigraph. The other five verses, invoking Candra, Gaṅgā, Siva and Sarasvati are given in Vol. II, Pt. i, No. 106, and Vol. II, Pt. i, No. 12 and Pt. iv, Nos. 10 and 39.

3. Ed. by Dr. F. Kielhorn in *E. I.* I, P. 40. The date of the epigraph is the Chedi year 919 (A.D. 1167)

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ब्रह्माण्डमण्डलमहोत्पलनाललीलां-
विभ्रत्स वो गणपतेरवतादजस्रम् ॥[1]

## No. 12

### Rewah Plate of Mahārāṇaka Kīrtivarman.[2]

(Chedi)

(A.D. 1175)

गणनायक—

अमोदश्च प्रमोदश्च सुमुखो दुर्मुखस्तथा।
अविघ्नो विघ्नकर्त्ता च हेरम्बो गणनायकः ॥

---

1. A verse having almost similar expression, is invoked in a book entitled *Adhikaraṇamālā* (vide *Notices of Sanskrit MSS*. 1880, Vol. VI, Pt. i, P. 143 by R. L. Mitra). The verse runs as follows :—

शुण्डाग्रकृष्टसुरसिन्धुजलावसेक-
निर्द्धौतभालतलनिर्म्मलबालचन्द्रः ।
उद्यत्सहस्रकरकोटिविकस्वरश्री-
र्व्वागवैभवं गिरिजदुल्ललितस्तनोतु ॥

The first and third verses are given in Vol. II, Pt. i, No. 110 and Vol. III, Pt. ii, No. 13.

2. Ed. by Dr. F. Kielhorn in *I.A.* Vol. XVII, P. 226. The inscription is dated in Chedi-year 926 (A.D. 1175)

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# No. 13

## Assam Plates of Vallabhadeva[1]
## (A.D 1185)

ॐ नमो भगवते वासुदेवाय ॥

लम्बोदर—

यद्गण्डमण्डलतटीप्रकटालिमाला-
वर्णावलीव स्वदते खलु मङ्गलस्य ।
लम्बोदरः स जगतां यशसां प्रसार-
मानन्दतां द्युमणिना सह यावदिन्दुः ॥[2]

# No. 14

## Karnabel Stone Inscription of Jayasimhadeva.[3]
## (The last part of the 12th century A. D )

गजानन—

यो धूर्जटिजटाजूटमुकुटादपरं विधोः ।
धत्तेऽर्द्धन्दंतमिषतः स वः पायाद्गजाननः ॥[4]

---

1. Ed. by Dr, F. Kielhorn in *E.I.* V, P. 183. The insoription is dated in Saka year 1107 (A.D. 1185)
2. The next verse invokes Varāha (Viṣnu) (see Vol. I, Pt. ii, No. 15)
3. Ed. by Dr. F. Kielhorn in *I.A.* Vol. XVIII, P. 216. The insoription belongs to the last part of the 12th century A. D,
4. There are three other verses in this insoription which invoke Siva (see Vol. II, Pt. i, No. 115) and the last verse invokes Sarasvati (see Vol. III, Pt. iv, No 13)

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## No. 15

### Chebrolu Inscription of Jaya.[1]

(A.D. 1213)

लम्बोदर :—

पायाद्वः परिवर्त्तमानलहरीप्राग्भारमास्फालयन्-
सायंकालतरङ्गकेलिषु कराक्रन्देन मन्दाकिनीम् ।
देवस्यारभटीपरिभ्रमकलासंरम्भसम्भाविनः
शम्भोरम्बुमृदङ्गवाद्यरचनारंभाय लम्बोदरः ॥[2]

## No. 16

### Harsauda Inscription of Devapāladeva.[3]

(Madhya-bhārat)

(A.D. 1218)

ॐ नमः शिवाय ॥

हेरम्ब—

सर्व्वकर्मसमारम्भे गीर्व्वाणैर्यो नमस्कृतः ।
स मया पार्व्वतीपुत्रो हेरम्बः स्तूयतेनिशम् ॥[4]

---

1. Ed. by Dr. E Hultzsch in *E I.* V, PP. 143-144. The date of the inscription is Sakāvda 1135 (A.D. 1213)

2. The other verse invokes Varaha (Viṣṇu) (see Vol. I, Pt. ii, No. 20)

3. Ed. by Dr; F. Kielhorn in *I. A.* Vol. XX, P. 311. The inscription is dated in *V.S.* 1275 (A.D. 1218)

4. The next two verses invoke Bharati (see Vol. III, Pt iv, No. 16)

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## No. 17

### Motupalli Pillar Inscription of Gaṇapatidēva.[1]

ॐ स्वस्ति स्वयम्भूदेवाय नमः ॥

गणेश—

ईच्छासिध्द्यै हिमगिरिसुतानन्द थोरालबाल'
देव' लम्बोदरकरिपर्ति वंदनैन्न दयामः ।
यस्य क्रीड़ापरिणतिभुवो मेरुशृङ्गस्फुलिङ्गा-
स्संदृश्यन्ते दुरिततिमिरोत्सारणाकार्य्यसूर्य्याः ॥[2]

## No. 18

### Jaina Inscriptions in the temple of Nemināthа on Mount Ābu.[3]

(A.D. 1230)

गणेश—

यः क्षांतिमानप्यरुणः प्रकोपे
शांतोपि दीप्तः स्मरनिग्रहाय ।
निमीलिताक्षोपि समग्रदर्शी
स वः शिवायास्तु शिवातनूजः ॥[4]

---

1. Ed. by Dr. E. Hultzsch in *E.I.* XII, PP. 190-191. The date of the inscription, is A.D, 1244-1245.
2. There are five more verses which invoke Sarasvati, Chandra, and Brahmā (see Vol. III, Pt. iv. No. 19; Pt. iii, No. 14; Pt. ii, No. 22 respectably) and Varāha (see Vol. I, Pt. ii, No. 23)
3. Ed. by H. Luders in *E. I.* VIII, PP. 208-209. The inscription is dated in *V. S.* 1287 (A.D. 1230)
4. The first verse, of this inscription invokes Sarasvati (see Vol. III, Pt' iv, No. 18)

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## No. 19

### Ganapeśvaram Inscription of Gaṇapati.[1]
### (A.D. 1231)

गजानन—

गजास्य पातु वो यस्य भांति दानान्तिकालिनः ।
सह्याद्रिनिम्र्मरोपान्तकान्तनीलोपला इव ॥[2]

## No. 20

### Yenamadala Inscription of Gaṇapati.[3]
### (A.D. 1249)

गणेश—

इष्टार्त्थप्राप्तिसन्तुष्टैः प्रणतं नाकिनां गणैः ।
आद्यं विघ्नतमस्सूर्य्यं गणेशं भजतानिशम् ॥[4]

---

1. Ed. by Dr. E. Hultzsch in *E. I.* III, P. 84. The date of the inscription is A.D. 1231.

2. The first verse of this inscription invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No. 21)

3. Ed. by Dr. E. Hultzsch in *E. I.* III, PP. 96-97. The inscription is dated in Saka year 1172 (A. D. 1249)

4. The next verse invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No. 22)

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## No. 21

### The Garavapāḍu Grant of Gaṇapatidēva.[1]
### (A.D. 1260)

विघ्नराज—

लक्ष्मी हस्ते दिशन्ति प्रमदमुपहरंत्यब्धिवेलादुकूला-
मुर्व्वीं निर्व्वेशयन्ति प्रतिदिशमचलां कीर्त्तिमानर्त्तयंति ।
किञ्चान्यद्यद्यदिष्टं निदधति निखिलं तत्तदग्रे समग्रं
नित्यं निर्व्वर्त्यमानाः कुशलकुलगृह विघ्नराजप्रणामाः ॥[2]

## No. 22

### Thana Plates of Rāmachandra.[3]
### (A.D. 1272)

हेरम्ब—

पादन्यासभरातिरेकविनमत्पृथ्वीमिथःसम्मिलत्-
सप्ताम्भोधिपयःप्रवाहकलनावित्रस्तविश्वत्रयाः ।
चञ्चत्कौतुककन्दुकीकृतकुलक्षोणीधरश्रेणयो
हेरम्बस्य जयन्ति दानरभसभ्रान्तालयः केलयः ॥[4]

1. Ed. by C. R. Krishnamacharlu, Ootacamund, in *E. I.* XVIII, PP. 349-350. The date of the inscription is Saka 1182 (A.D. 1260)
2. The next five verses invoke Varāha (see Vol I, Pt. ii, No. 28), Sarasvati (see Vol I[I, Pt. iv, No. 2)), Chandra (see Vol. III. Pt. ii, No. 23), Siva ( see Vol. II, Pt. i ) and Viṣṇu (see Vol I, Pt. i, No. 61)
3. Ed. by Lionel D. Barnett in *E. I.* XIII, P. 200. The date of the inscription is Saka 1194 (A.D. 1272)
4. The next verse invokes Varāha (Viṣṇu) (see Vol, I, Pt. ii, No. 30)

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## No. 23

### The Prince of Wales Museum Inscription of Semeśvaradeva.[1]

### (A. D. 1260)

ॐ नमो विनायकाय ॥

गणेश—

लम्बोदर नमस्तुभ्यं सततं मोदकप्रिय ।
अविघ्नं कुरु मे देव सर्व्वकार्य्येषु सर्वदा ॥

## No. 24

### Mount Abu Inscription of Samarasimha.[2]

### ( A. D. 1285)

गणेश—

अव्यक्तान्तर निर्भरध्वनिजपरत्यक्तान्यकर्माश्रमः
स्वं देहात्शितिमानसुभ्रितुमनादानाम्बुसम्बर्द्धितः ।
यत्कुम्भाचलगस्तपांसि वितनोत्यद्यापि भृङ्गव्रजः
प्रत्यूहापगमोन्नतिर्गजमुखो देवः स वोऽस्तुश्रिये ॥[3]

---

1. Ed. by Dr. H. D. Sankalia and S. C. Upadhyaya in *E.I.* XXIII, P. 280. The date of the inscription is Saka 1182 (A.D. 1260)

2. Ed. by Dr. F. Kielhorn in *I.A.* Vol. XVI, P. 347. The date is in *V. S.* 1342 (A D, 1285)

3. The other verses invoke Siva (see Vol. II, Pt. i, No. 138)

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## No. 25

### Inscription of the time of Hammira of Ranthambhor.[1]
### (A.D. 1288)

गणेश—

शं वो लम्बोदरो देयादेककाल कलत्रयोः ।
वुद्धिसिद्ध्योः स्तनस्पर्शहेतोरिव चतुर्भुजः ॥[2]

## No. 26

### Cintra Praśasti of the reign of Sārangadeva.[3]
### (*Circa* 13th century)

गणेश—

त्रैलोक्यमङ्गलमनङ्गरिपोरपत्य–
मङ्कूरितैकदशनोल्लसदाननश्रीः ।
देवः प्रपद्य हृदयैकपदीं कपर्दी
भूयादनेकपमुखः सुखसम्पदे वः ॥[4]

---

1. Ed. by R. R. Halder, Ajmer, in *E I.* XIX, P. 49. The date of the inscription is *V.S.* 1345 (A.D 1288)

2. The next verse invokes Siva (see Vol. II, Pt. i, No. 139)

3. Ed. by Dr, G. Buhler in *E. I.* I, P 280. The period is about the 13th century A.D.

4. The first two verses of this inscription invoke Siva (see Vol. II, Pt. i, No 143)

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## No. 27

### Lāḍnū Inscription of Sādhāraṇa.[1]

(A D. 1315)

श्री गणेशाय नमः ॥

विघ्नराज—

योनित्यं विश्वलक्ष्मीं प्रथयति विधिवद्देवदैत्यैन्द्रवंद्यः
सद्यः पुष्णाति सिद्धिं हरिरिव जनतापालनायेप्सितां यः।
यो वा व्यालेशशाली हर इव नितरां विश्वविघ्नानि निघ्नन्-
निर्विघ्नं विघ्नराजः स भवतु भवतामिष्टासिध्यै गजास्यः ॥[2]

## No. 28

### Sarban Inscription in the Delhi Museum.[3]

( A D. 1328 )

गणपति—

सर्वाभीष्टफलं यस्य पदाराधनतत्पराः।
लभंते मनुजास्तस्मै गणाधिपतते नमः ॥[4]

---

1. Ed. by Pandit Ram Karna, Jodhpur, in *E.I.* XII, P. 23. The date of the inscription is *V.S.* 1373 (A.D. 1315)
2. The next two verses invoke Saraśvati and Varuṇa (see Vol. III, Pt. iv, No. 21 and Pt, v, No. 6 above respectively)
3. Ed. by Dr. J. Eggeling in *E. I.* I, P. 93. The date of the inscription is *V. S.* 1384 (A.D. 1328)
4. The next verse invokes Siva (see Vol. II, Pt. i, No. 148)

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# No. 29

## Donepundi Grant of Nāmaya Nāyaka.[1]
## (A.D. 1338)

श्री उमामहेश्वराभ्यान्नमः ॥

गणेश—

पायाद्वः करिवदनः कृत-
निजदानस्तुताविवालिगणे ।
निनदति मुहुरपि धत्ते
कर्णौं यः कर्णतालाभ्याम् ॥[2]

# No. 30

## Pentapadu Grant of Choḍa Bhaktirāja.[3]
## (A.D 1343)

गणेश—

प्रत्यूहतिमिरव्रातपराकरणपण्डितम्
भवाचलोदितं नित्यं भजे गजमुखं महः ॥[4]

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1. Ed. by Dr. F. Kielhorn in *E.I.* IV, P. 358. The date of the inscription is A. D. 1338
2. The next verse invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No, 37)
3. Ed. by H. K. Narayanaswami, Ootacamund, in *E. I.* XXXIII, P. 226. The date is Sakāvda 1265 (A.D 1343)
4, The other verses in this inscription invoke Hara Pārvati (see Vol. II, Pt. i, No. 149), Varāha (see Vol. I, Pt. ii, No. 39), Candra, Sūrya and Brahmā (see Vol. III, Pt. ii, No, 28, Pt. i, No, 20 and Pt. iii, No. 18)

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## No. 31

### Sanskrit Inscription of Gujarāt Kings.[1]
### (Viśāladeva)
### (A.D. 1354)

सिद्धगणपति—

दन्तांशुमञ्जरितहस्तलताभिरामः
सिन्दूरचारुसुभगो मदनिर्झराढ्यः ।
देवः स कोऽपि नरसिन्दुरमूर्त्तिमाली
शर्माणि वो दिशतु सिद्धिविलासशैलः ॥[2]

## No. 32

### Srirangam Plates of Mummaḍi Nāyaka.[3]
### (A.D. 1358)

श्री रङ्गराजाय नमः ॥

गणेश—

यां द्युतकेलिविजिताद् दयिताहीहृतां
गृहीतामिंदोःकलामितरदत्तपदे निवेश्य ।

1, Ed. by H. H. Dhruba in *I.A.* Vol. XI, P. 102. The inscription is dated in *V. S.* 1411 (A.D. 1354)

2. The other three verses of this inscription invoke Siva (see Vol. II, Pt. i, No. 150), Saraśvati and Saraśvati (river) (see Vol. III, Pt. iv, Nos. 42 and 23) and Viṣṇu (see Vol, I, Pt. i, No, 73)

3, Ed. by Dr. T, A. Gopinatha Rao in *E. I.* XIV, PP. 89-90. The date of the inscription is Saka 1280 (A. D. 1358)

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प्रेम्णा प्रसादयति पुत्रमुमैकदन्तं
सा त्रायतां गजमुखः स च तौ शिवौ च ॥[1]

## No. 33

### Akkalapundi Grant of Singaya Nāyaka.[2]
### (A.D. 1368)

गणेश—

तत्तेज नौमि शठ्वं च चतुरास्यादिभिर्नतम् ।
द्विरदाननमप्युच्चैर्य्यत्तदद्विरदाननम् ॥[3]

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1. The next two verses invoke Sveta Varāha (see Vol. I, Pt. ii, No. 43) and Kali-yuga (see Vol. III, Pt. v, No, 12)
2. Ed. by K. Ramasastri, Bangalore, in *E. I.* XIII, PP. 261-262. The date of the inscription is Sakāvda 1290 (A,D. 1368)
3. The next verse invokes Varaha (Viṣṇu) (see Vol. I, Pt. ii, No. 43)

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## No. 34

### Gaya Stone Inscription of the reign of Sultan Firuz Shāh.[1]

### (A.D. 1373)

ॐ गणपतये नमः ॥

गणपति :—

अभिप्रेतार्थसिद्ध्यर्थं पूजितो यः सुरैरपि ।
सर्व्वविघ्नमपहरतु तस्मै गणाधिपतये नमः ।
(सर्व्वविघ्नहरं तस्मै गणाधिपतये नमः) ॥[2]

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1. Ed, by Dr; F. Kielhorn in *I. A.* Vol. XX, P. 314. The inscription is dated in *V.S.* 1429 (A.D. 1373)

2. The second line is not correct. So, we have added the correct line under the said line, which may be read as:—

'सर्व्वविघ्नोपहर्त्तारं गणाधिपतये नमः ॥'

A *Mangalacharaṇa* verse in the *Durgābhakti-taraṅgiṇī* by Narasimhadeva, a *Rājā* of Mithilā, mentions the same verse with some modification, as quoted hereunder :—

अभिवाञ्छित-सिद्ध्यथ वन्दितो यः सुरासुरैः ।
सर्व्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥

(vide *Notices of Sanskrit MSS.* Vol. III, Pt. ii, (1879), P, 192, by R. L. Mitra)

The same verse is also found in the *Vināyaka-vrata* (Oriya edition, Cuttack (1959), P. 11) which runs as follows :—

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## No. 35

### Vanapalli Plates of Annava-Vema.[1]
### (A.D. 1380)

गणेश—

शम्भोर्हारफणारत्नैः कर्त्तुं हारं समुत्सुकः ।
तानि स्पृश्यन् पितुर्व्वक्त्रं पश्यन् पातु गजाननः ।[2]

---

अभिप्रेतार्थसिध्य्यर्थं पूजितो यः सुरासुरैः ।
सर्वविघ्नविनाशाय गणाधिपतये नमः ॥

The next verse of this inscription invokes Surya (see Vol. III, Pt i, No. 22)

1. Ed. by Dr. E. Hultzsch in *E.I.* III, P. 60. The date of the inscription, is A.D, 1380.

2, The next verse of this inscription invokes Varāha (Viṣṇu) (see Vol. I, Pt ii, No. 45)

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## No. 36

### Mahuvā (?) (Kathiawad) Inscription.[1]
### (A.D. 1381)

गणनायक—

सर्वाणि कर्माणि समृद्धिमंति
भवंति यत्पूजनया पुरस्तात् ।
नमो निधीनामधिपाय तस्मै
कस्मैचिदस्मै गणनायकाय ॥

## No. 37

### Nellore Copper-plate Inscription of Rāmachandra.[2]
### (A.D. 1390)

गणेश—

पदनंपारणं वन्दे प्रत्युहव्यूहवारणं ।
दारणं दुरिताद्रीणां जगतामादिकारणम् ॥[3]

---

1. Ed. by D. B. Diskalkar in *N.I A.* Vol. 2, P. 28. The inscription is dated in *V.S.* 1437 (A D. 1381)

2. Ed. by A. Butterworth and V. Venugopal Chetty in the *Inscriptions in the Nellore District*, Vol. I, PP. 5-6. The inscription is dated in Sakāvdā 1312 (A.D. 1390)

3. The next verse invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No. 48)

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## No. 38

### Vilasa Grant of Prolaya-Nāyaka.[1]
### (The 14th Century A.D.)

विघ्नराज—

यं प्रेम्णा शशिमौलिना गजमुखो गाढं समालिङ्गित-
श्चापल्याच्छशिनः कलां करतलेनादाय मूर्ध्निस्थिताम् ।
निक्षिप्येतरदन्तसीम्नि समभात्संलक्ष्य दन्तद्वयः
कल्याणं वितनोतु सा शशिकला विघ्नेश्वरः सोऽपि वः ॥[2]

## No. 39

### Dandapalle Plates of Vijay-Bhūpati.[3]
### ( A.D. ? )

गणेश—

कल्याणाय गणाधीशः कारुण्यांभोधिरस्तु वः ।
सदा गण्डस्थली यस्य सरसा दानकुल्यया ॥[4]

---

1. Ed. by N. Venkataramanayya and M. Somasekhara Sarma, Madras, in *E. I.* XXXII, PP. 259-260. The inscription belongs to the 14th century A.D.

2. The next two verses of this inscription invoke Varaha and Nārāyaṇa (see Vol I, Pt. ii, No. 50 and Pt. i, No. 75)

3. Ed. by G. Venkoba Rao, Madras, *E. I*, XIV, P. 71. The date of the inscription is not known.

4. The other three verses following it invoke Varaha and Viṣṇu (see Vol. I, Pt. ii, No. 71 and Pt, i, No. 88 respectively) and Chandra (see Vol. III, Pt. ii, No. 38)

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## No. 40

### Panchadharala Pillar Inscription of the Kona King Choda III.[1]
### ( A D. 1403 )

गणेश—

श्रियमवतु गजास्यः श्रेयसां वो गुणानां
स भुवनजननादौ रम्यहर्म्यं सुराणाम् ।
अजविनुतमहिम्नः कंदुको यस्य नाभी-
कुहरविहरदंभः कुंभिनीशाटिकाभूत ॥

## No. 41

### Annavappadu Plates of Kāṭaya Vemā Reḍḍi.[2]
### (A.D. 1403)

प्रत्यूहपति गणेश—

अन्तस्थानामशेषाणां भुवनानां भरादिव ।
यस्योदरमभूल्लम्भ' प्रत्यूहेशः स पातु वः ॥[3]

---

1. Ed. by Dr. J. Nobel, in *E. I.* XIX, P. 158. The date of the inscription is Saka 1325 (A.D. 1403)

2. Ed. by K. H. V. Sarma and T. Krishnamurty in *E.I.* XXXVI, P. 181. The date of the inscription is A. D. 1403.

3. There is another verse invoking in this inscription Varaha (Viṣṇu) (see Vol. I, Pt. ii, No. 51)

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# No. 42

## Panchadharala Inscription of the E. Chālukya King Viśveśvara.[1] (A.D. 1407)

श्री विश्वेश्वराय नमः ॥

गणेश—

श्रीसंवृद्धिं चिरमुरुतरां श्रेयसां स प्रतन्या-
च्चालुक्यानां कुलदिनरवेर्विश्वनाथस्य राज्ञः ।
मात्रादर्शं जनकशिरसश्चन्द्रखण्डेन युञ्जन्
यस्तद्बिंबं विदधदिव संपूर्णमास्ते गजास्यः ॥

# No. 43

## Kondakur Inscription.[2] (A.D. 1408)

विघ्नराज :—

विघ्नं निघ्नं तमखिलं भजे देवं गजाननम् ॥[3]

---

1. Ed. by Dr. J. Nobel in *E.I.* XIX, P. 167. The date of the inscription is Saka 1329 (A.D. 1407)

2. Edited in the *Inscriptions in the Nellore District,* Vol. II, P. 508.

3. The second *Pada* invokes Sāradā who is also the goddess of the *Vidyā*. It runs as quoted below :—

"वन्दे कुन्देन्दुधवलां शारदां सार दायिनीं ॥"

(see Vol. III, Pt, iv, No, 24)

The next verse invokes Varāha (see Vol, I, Pt. ii, No. 52)

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## No. 44

### Inscription of the Reḍḍis of Kondavidu.[1]
### (A. D. 1410)

गणेश—

यन्मौलौ निहितं चिराय निगमैर्ध्येयं च यद्योगिभि-
र्यल्लक्ष्मीमृदुपाणिपद्मयुगलीसंवाहनैर्लालितम् ।
जाता यत्र वियन्नदी त्रिजगतीसन्तापनिर्वापणी
तस्मात्कसभिदः पदादुदभवद्वर्णो गुणार्णोनिधिः ॥[2]

## No. 45

### Khalari Stone Inscription of Haribrahmadeva[3]
### (A.D. 1414)

ॐ श्री गणपतये नमः ॥

विघ्नराज—

सकलदुरितहर्त्ताभीष्टसिद्धिप्रकर्त्ता
निगमसमुपगीतः शेषयज्ञोपवीतः ।
ललितमधुकरालीसेवितो गण्डपाली-
तटभुवि गणराजः पातु वो विघ्नराजः । [4]

---

1, Ed. by J. Ramayya in *E. I.* XI, PP. 319-320. The date of the inscription is A.D. 1410.

2, The other verse of this inscription invokes Varāha (Viṣṇu) (see Vol. I, Pt' ii. No. 53)

3. Ed, by Dr; F. Kielhorn in *E I.* II, P. 230. The inscription is dated in *V.S.* 1470 (A.D. 1414)

4. There are two more verses in this inscription which invoke Saraśvati (see Vol. III, Pt. iv. No. 25) and Nārāyana (see Vol. I, Pt. i, No 74)

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## No. 46

### Madras Museum Plates of Śrīgiribhūpāla.[1]
### (A.D. 1424)

विनायक—

लक्ष्मीं पद्मलयत्वाद्यमन्तरायतमोपहम् ।
प्रथमद्वन्द्वसम्भूत' प्रणयाद्वैतवैभवम् ।।[2]

## No. 47

### Chitorgadh Inscription of Mokala of Mewad.[3]
### (A. D. 1427)

ॐ नमः शिवाय ।।

गणेश—

सिद्धार्थमरसुंदरीकरवलत्सिदूरधारारुण-
श्रीगण्डस्थलमण्डलीयुगलसद्दानांवुपूरोज्ज्वलः ।[4]

---

1. Ed by Narasimhaśvami Ayyar, Madras, in *E. I.* VIII, P. 309. The inscription is dated in Saka 1316 (A.D. 1424)

2. There are three more verses in this inscription invoking Trilochana Siva (see Vol. II, Pt. i, No. above), Varāha (see Vol. I, Pt. ii, No. 57) and Bhūdevi (see Vol III, Pt, No. 31)

3. Ed. by Dr. F. Kielhorn in *E.I.* II, PP. 410-411. The date of the inscription is *V.S.* 1485 (A. D, 1427).

4. The first line of a verse, invoking Gaṇeśa in the *Ahnika-Prakāśa*, a Smṛti-Sāstra, Contains the idea of this line. The first *Padā* in that verse runs as follows :—

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संध्याभ्रच्छुरिताग्रसानुनिपतन्नाकापगौघह्वय
स्वर्णोर्व्वीभृदिव प्रयच्छतु शिवं देवो गजास्योऽव्ययम् ॥[1]

## No. 48

### Triplicane Plate of Panta Mailar.[2]
### (A.D 1428)

गणेश—

हेरम्बो नित्यदानार्द्रकरश्शर्म तनोतु वः ।
यमाराध्य महेशाद्या लभन्ते वान्छितं फलम् ॥[3]

---

"सिन्दूरारुणगण्डमण्डलगलद्दानाम्भसां धारया"

(vide *Notices of Sanskrit MSS.* 1873 Vol. II, Pt. iii, P, 227, by R. L. Mitra)

1. The other three verses invoke Ekalinga Siva, Vindhyavāsini (Durgā) and Gopinātha (see Vol. II, Pt. ii, No. 30 and Vol. I, Pt, iii, No. 72)

2, Ed. by Dr. T. A. Gopinatha Rao, Trivindrub, in *E. I.* XIII, P. 4. The date of the inscription is A. D. 1428.

The same verse is found in Chejerla grant of Devarāya II, Sakābda 1351 (A.D 1429) (vide *Inscriptions in the Nellore District*, Vol. I, P. 156)

3. The first verse of this inscription invokes Varāha (Viṣṇu) (see Vol I, Pt. ii, No 58)

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## No. 49

### Kondukuru Plates of Allaya Dodda.[1]
### (A.D. 1430)

गणेश—

अस्तु महो हस्तिमुखं स्वस्तिकरं वस्समस्तजनिहेतुः
यत्कटरटदलिमाला विलसति हरिनीलहारसमलक्ष्मीः ॥[2]

## No. 50

### Grant of Gaṇadeva of Koṇḍāviḍu[3]
### (A. D. 1455)

श्री गणाधिपतये नमः ॥

गणपति—

अस्तु हस्तिमुखं वस्तु स्वस्तिकृन्न् पूर्णविग्रहम् ।
भाति यत्कटभृङ्गालिरैंन्द्रनीलीव मालिका ॥[4]

---

1. Ed. by G. V. Ramamurti in *E. I.* V, P. 57. The date of the inscription is Sakāvda 1352 (A.D 1430)
2. The next verse invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No, 59)
3. Ed. by Dr. E. Hultzsch, Bangalore, in *I. A.* Vol. XX, P. 391. The inscription is dated in Saka 1377 (A.D. 1455)
4. It is very interesting to note here that this verse is an imitation of No. 51 which is the 2nd verse in Kondukuru Plates of Allaya Dodda of A D. 1430.

   The next verse invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No, 62)

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# No. 51

## Raghudevapur Grant of Raghudeva.[1]
(A.D. 1456)

गणपति—

स्व चन्द्रलेखं गगनं निरीक्ष्य
मुहुर्म्मुमोदाम्बुदमेचकं यः ।
खेलन्पितृप्रान्तचरो गजास्यो-
स्सो ऽव्यादजाद्यै रभिवन्द्यमानः ॥[2]

# No. 52

## First and third Slabs of Kumbhalgarh Inscription (Rajasthan)[3]
(A.D. 1460)

गणेश—

लम्बोदरः प्रथयतादतुलां मुदं यो
वालोनुविम्बिततनुं विशिनं जिघृक्षु ।
लब्धो मयामृतमयःखलु मोदकोय-
मित्यं ननर्त्त गिरिजाङ्गणरङ्गभूमौ ॥
× × ×

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1. Ed. by Prof. R. Subba Rao in *J.A.H.R.S.* Vol. XXIII, P. 165 and re-edited by Dr. D. C. Sircar in *E.I.* XXXII, PP. 11-12. The date of the inscription is Sakāvda 1378 (A,D. 1456)
2. The other verse invokes in this inscription Līlā-Varāha (Viṣṇu) (see Vol. I, Pt. ii, No. 63)
3. Ed. by Pandit Akshyaya Keerty Vyāsa in *E. I.* XXIV, PP. 314-315. The date of the inscription is *V.S.* 1517 (A,D, 1460)

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कपोलप्रोदंचन्मदमधुरतालुब्धमधुप
स्फुरद्गुञ्जागीतिः श्रवणपुटतालो गजमुखः ।
चलच्छुंडादंडाकलितकलकण्ठः प्रथयता-
न्मुदं विभ्रत्सुत्रं त्रिभुवनमहामण्डपविधौ ॥[1]

# No. 53

## Srirangam Plates of Mallikārjuna.[2]

## ( A D. 1462 )

श्री गणाधिपतये नमः ॥

गणेश—

रिङ्गन्नुत्सङ्गरङ्गे निजरदनधियात्शाङ्करस्यो(स्यो)त्तमाङ्गा-
दाकर्षन्निन्दुलेखां पितरि गतरदस्तेयमारोपयंश्च ।
मातुः प्रोत्साहयंत्याः स्मितशुचिवदनं वीक्षमाणः सहासं
बालो वात्सल्यभूमिः कलयतु मुदितो मङ्गलान्येकदंतः ॥[3]

---

1. The other three verses of this inscription invoke Surya (see Vol. III, Pt. i, No. 25) Siva (Vol. II, Pt. i,) and Vindhyavāsinī (Vol. II, Pt. ii, No. 31)
2. Ed. by T. A. Gopinatha Rao, Trivindrum, in *E.I.* XVI, PP. 347–348. The inscription is dated in Sakāvda 1384 (A. D. 1462.)
3. The other verse of this inscription invokes Varāha (Viṣṇu) (see Vol. I, Pt. ii, No. 65)

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## No. 54

(*Circa* 1417 A. D.)

गणेश—

यस्य त्रिलोकजननी जननी भवानी
यस्येश्वरस्त्रिजगतां जनको गिरीशः ।
यस्य स्मृतिर्निखिलविघ्नतमोविवस्वान्
सोऽयं करीन्द्रवदनो जयतात्कुमारः ॥१॥

हेमादिगर्भविपुलैकपुरोपकण्ठ-
प्राकारभूतमहितावधिपर्वताग्रे ।
विश्वं प्रबोधयितुमुज्ज्वलितौ प्रदीपौ
देवाज्ञयेव जयतामिह पुष्पवंतौ ॥२॥*

* The other verse in this inscription invokes Durgā (see Vol. II, Pt. iii, No. 29)

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# No. 55

## Grant of Somavarmadeva and Asatadeva.[1]

### (*Circa* the 15th Century A.D.)

गजानन—

जयति च गजवक्त्रस्सोत्र यस्य प्रसादा-
दुपरमति समस्तो विघ्नवर्गोपसर्गः ॥[2]

# No. 56

## Devulapalli Plates of Immaḍi Narasimha.[3]

### (A.D. 1504)

गणेश—

वन्देहं देवदेवं तं तुन्दिलं प्रदिलम्पटम् ।
कारणं जगतां विघ्नवारणं वारणं मुखे ॥[4]

---

1. Ed. by Dr. F. Kielhorn in *I.A.* Vol. XVII, P. 11. The inscription belongs to the 15th century A D.

2. The first part of this verse invokes Bhavānī, the mother of Gajānana (see Vol II, Pt, ii, No, 34)

   The first verse invokes Trimurti (Brahmā, Viṣnu and Maheśvara)

3. Ed. by J. Ramayya in *E. I.* VII, P. 80. The inscription is dated in Saka 1427 (A.D. 1504)

4. There are two more verses in this inscription which invoke Varāha (see Vol. I, Pt. ii, No. 67) and Bhudevi (see Vol. III, P't iv, No, 33)

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## No. 57

### Velicherla Grant of Pratāparudra Gajapati.[1]
### (A. D. 1511)

गणेश—

गणानामधिपः पायात् गण्डमत्तालिनिध्वनैः ।
भक्तसंघात विघ्नौघान् वारयन् वारणाननः ॥[2]

## No. 58

### Kanchipuram Inscription of Achyutarāya.[3]
### (A. D. 1532)

गजानन—

वामाङ्कारूढवामाक्षीवक्त्रोजासक्तपुष्करम् ।
वारणं विघ्नतमसां वारणास्यमुपास्महे ॥[4]

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1. Ed. by C. Venkataramayya in *J.A.H.R.S.* Vol XI, Pts. 1 & 2, P. 55. Re-edited by Dr. D. C. Sircar in *E.I.* XXVIII, P. 209. The date of this inscription is Saka year 1432 (A.D. 1511)

2. The other two verses of this inscription invoke Varāha (see Vol. I, Pt. ii, No. 68) and Aditya (see Vol. III, Pt. i, No 27)

3. Ed. by K. G. Krishnan and V. S. Subrahmanyam, Ootacamund, in *E.I.* XXXIII, P. 201. The date of the inscription is Saka 1453 (A.D. 1532)

4. There are four verses following which invoke Siva (vide Part i, No. 170)

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# No. 59

## Two Inscriptions from Jaipur District.[1]
## (A.D. 1547)

श्री गणेशप्रसादात ॥

गणेश—

यं ब्रह्मवेदान्तविदो वदन्ति
परं प्रधानं पुरुषं तथान्ये ।
विश्वोद्गतेः कारणमीश्वरं वा
तस्मै नमो विघ्नविनाशनाय ॥[2]

1. Ed. by Dr; D. C. Sircar in *E. I.* XXX, P. 196. The inscription is dated in Saka year 1469 (A.D. 1547)

2. The same verse is also given in No. 62. It appears that this verse is copied from the '*Bhagavad-gita*' It is also found in the '*Vinayaka-brata*' (Compiled in Oriya by Sri Jagannatha Simha (1959) Cuttack, Page 10)

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# No. 60

## Moli (Kathiawad) Inscription.[1]
(A.D. 1629)

श्री गणेशाय नमः ।। श्री सारदायै नमः ।।
श्री परमगुरुभ्यो नमः ।। ॐ नमः परमात्माने नमः ।।
स्वस्ति श्रीर्जयो मङ्गलाभ्युदयश्च ।।

विघ्नेश्वर—

यं ब्रह्मवेदान्तविदो वदंति
परं प्रधानं पुरुषं तथान्ये ।
विश्वाद्गतेः कारणमीश्वरं वा
तस्मै नमो विघ्नविनाशनाय ।।[2]

---

1. Ed. by D. B. Diskalkar in *N.I.A.* Vol. 3, P. 338. The inscription is dated in *V.S.* 1685 (A.D. 1629)

2. This verse is a copy from the *Vibhuti-yoga* of *Bhagavadgita*. (see also No. 61 for the same verse.)

For an elaborate note relating to it (see Vol. I, Pt. iii, P. 115, No. 26. The other two verses invoke Sri Rama and Surya in this inscription.

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# No. 61

## Jagannatharáya Temple Inscription at Udaipur.[1]
## (A.D. 1652)

गणेश—

गुणगुरुगौरीसिंहाद्यस्माद्भीता दिशां करिणः ।
तमपि व्यथयन्नवरवैः कोपि करीन्द्राननः पायात् ॥[2]

---

1. Ed. by Pandit Akshaya Keerty Vyās, Udaipur, in *E. I.* XXIV, P. 65. The date of the inscription is *V. S.* 1709 (A. D. 1652)

2. The other two verses invoke Siva (see Vol. II, Pt. i, No. 171) and Durgā (see Vol. II, Pt, ii, No. 37)

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[Abbreviations :—*c*=country; *d*=district; *g*=god or goddess; *dy*=dynasty; *k*=king; *m*=mounta.n; *p*=province; *q*=queen; *r*=river; *t*=town or city; *v*=village ]

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